

Schubert 201.

The Garden

of Wylsdomie conteynynge pleasaunte
floures, that is to saye, propre and quicke
ke sayynges of Wyse s, Philosophers
and other sortes of men. Drawen
forth of good aucthours, by
Richarde Tauerner.

Newly recognised
and augmen-
ted.

Printed at London by
Wylliam Copland for
Richarde Kele dwel-
lynge in Lombard
strete nere vnto
the Stockes
market at
the sygne of
the Eagle.



**Rycharde Tauerher to the
gentle readers.**



E haue here (good readers)
a gardeyne or a aparadysse
rather of nette, proppre, quic-
ke, & graue sayinges of re-
nowmed persons, in whych
to recreat your selfs, it shalbe as **I** iud-
ge no lesse profitable, the pleasant vnto
you. **I** had purposed to haue made the
boke much longer, but beyng other
wyse letted, **I** was compelled to cloose
vp my worke. Howe be it, yf **I** shall
hereafter perceyue, that ye haue any de-
lyte & pleasure in thys kinde of studies,
I wyll not stycke, from tyme to tyme
as **I** shall haue oportunitie, to enlarge
and amplate these my simple lucubrati-
ons: yf not, at lest ye haue a token and
signification of my good zeale hollye
bent to do you such pleasure and profit
as in my lytle power lyeth.

Fare you well.

The

Agasicles.

The garden of wysedome: contey-
nyng wytty and plesant sayings
of kynges, philosophers, and
dyuers sortes of men.

Agasicles.



Agasicles kinge
of Lacedemon,
being demaun-
ded bi what me-
nes a prynce or
ruler may safely
rule without a-
ny garde of me-
to defende hys
body: answered. If the prynce so ruleth
hys subiectes, as a father hys chyldren.
What thing should be spoken of a pa-
nyne, more christtiany? Certes thys say-
inge to be true proueth the experience at
this day of the most excellent prince our
soueraygne lord king Henry the eyght,
Lorde god wpth that inward ioye,
A. ii. wpth

with what hertie loue & reuerence do al
 hys lyege subiectes imbrace the maie=
 stye of his graces persone, and nat only
 hys lyege subiectes, but also euen the
 very ranke traytours, whyche inten=
 ded nothyng elles but sedycyon, yet the
 incomparable maiestye of his own per=
 sone they coulde not, but haue in won=
 derous reuerence. Wherof should this
 come, but by reason that his grace bea=
 reth hym so benygne, so gently, so
 lounge to all hys subiectes, that he
 maye very well be called **F**ather patre
 the father of the countrye, or (to vse
 the terme of the **P**rophete **E**saye) the
 noursynge father. Do ye nat thynke,
 that this so excellent a prince, so entier=
 ly beloued of his subiectes, yf it were
 nat rather for feare of foreyn enemyes
 then of hys owne subiectes, might ryde
 & go, where so euer his hyghnesse wold,
 wythout any garde.

Agelaus.

Agelilaus.



Agelilaus that great kyng of the
Lacedemonians, whē he was
asked, by what meanes a man
myght attayne to haue an honest name
amonges men, answered: If he speake
that is best, and do that is most honest.
What thing could be spoken more bri-
efly: and agayne, what more fully and
absolutely.

He was accustomed to say, that the
offyce of a capitayne is agaynste rebel-
les to vse hardynesse, and agaynst hys
lienge subiectes, gentylnesse.

+ When a certayne vnchamefast su-
ter heng styll vpon hym, crauyng and
sayng euermore vnto hym: **S**yr ye
haue promysed me, ye haue promysed
me. **I**n dede (q̄ the kyng) **I** haue pro-
mysed the, yf the thyng be lawfull that
thou askest, but yf nat, **I** sayde it, but
I promysed the nat. Wyth this propre
answere he shoke of, the malapertnes
of the suter: But when the felow wolde

A.iii.

nat

not yet cease crauyng, but answered
agayne. It becommeth kynges to per-
fourme what so euer they graunte euen
wyth a becke of theyr heade. Neuer a
whyte more (¶ the kyng) then it becom-
meth suche as come to kynges, to aske
and speake that is lawfull.

E One praysed a rethoricien, because
he made tryflyng matters and thyng-
es of smal importaunce to seme weigh-
tye & greate matters. ¶ (¶ Agelilaus)
woulde not iudge him a good shooma-
ker, whyche for a lyttell fote makethe a
greate payre of shoes, Undoubtelye in
speakyng, the trouthe is moost allowed
and he speaketh beste, whose tale is a-
greable to the matter.

Agelilaus was wont verie often to
warne his souldiours, that they tour-
ment not theyr prisioners as felos, but
saue them as men. Also for chyldren ta-
ken in the warres he prouyded, that
they shoulde be brought to gyther into
one

one place, to thintent that they perys-
 shed not at the remouynge of the hooſte
 The ſanie prouiſyon and care he had
 for the decrepyte & very aged perſons,
 whyche were taken pryſoners, leſt (by-
 cauſe they were not hable to folowe)
 they myghte be torne in peeces of dog-
 ges and wylde beaſtes. And thys hu-
 manitie gat hym the hertes and a won-
 derfull beneuolence, not only of others
 but alſo euen, of captiues and pryſo-
 ners. It is to be feared leſte thys Da-
 nyel kynge ſhal ryle at the greate daye,
 and cōdemne a great nombre of chry-
 ſtian prynces and capitaynes, whyche
 ſpare neyther byrgine, wyddowe, ſuc-
 kynge infant, ne decrepit perſonnes=
 but rauyſh, kyll all, ben all, moze lyke
 Turkes then Chryſtians.

20 When it was reported vnto hym
 howe that a certayne tranſgreſſour of
 the lawe (as it myght be a traytoure or
 other felon) dyd very conſtauntlye a-

hyde and suffre suche tourmentes and
 execution as the lawes wylled. This
 noble kyng sayd in this wyse. O Lorde
 howe notablie wretched is this man,
 whiche applyeth and bestoweth pacy-
 ence vpon noughtye and vnlawfull
 matters. Ye shall vnderstande, that a-
 monge the Lacedemonians was vsed
 a wonderfull pacience and suffraunce
 of trouble or aduersitie whiche surelye
 yf the same be taken for thynges ho-
 nest, deserueth no small prayse, but con-
 traryly yf it be for thynges dishonest,
 then the constaunte sufferer of the same
 doth not onely lacke prayse, but in this
 behalfe he is reputed the more folysh
 and myserable. Certes it greued moche
 this excellent Prince, that so stronge
 an harte and valpauntnesse of nature
 was spent in a matter of leudenesse,
 which yf he had consumed vpon thyng-
 es of honestye, he myght haue bene
 not

not a litle pꝛofytable foz the conimon
wealthe.

¶ Whan he was yet a chylde, and so
lenipne games were played foz the ex-
cercysse of chylðren, in whyche he that
had the orderynge and rule therof had
appoynted hym but to a vyle part and
rowme, he neuerthelesse obeyed, albett
he was heyze apparaunte to the crown
and sayde in this wyse. Good ynough
foz I wyll shewe that not the rowme
dignifyeth the person, but the persone
dignifyeth & renowneth the rowme.

¶ Certaynelve this sayenge declared
in the chylde a wonderfull hyghnes
and courage of mynd conioyned wyth
semblable moderation. And verelye
suche personages onely be mete foz the
gouernaunse of a realme.

¶ At what time he stode at the altare
of the Goddesseallas, to make sacry
fyce vnto her, it chaunced so ȳ a lowse
botte hym in some parte of hys body
whyche

Agelilaus.

whych he felynge was not ashamed
to plucke forth the lowse, and in the pre
sence of the people there assembled, kyl
led it sayeng in thys wyse. I sweare by
the holye goddes, as for me, I wyll not
stykke to kille myne ennemye (whych
lyeth in wayte of me) even at the verye
Altare in the churche.

Therby declarynge his mynde ney
ther to be subiecte to folyshe shamefast
nes, nor yet to found superstition. And
furthermoze (as noteth Crasimus) he
sygnifyed by the same: that to suche as
be manquellours, or insidyatoures of
mannes lyfe, no churche nor saynctua
rye ought to be a sauegarde or defence,
¶ When a chylde in his presence was
drawing out of a hole a mouse whych
he had taken & the mouse straggelynge
with hym, botte hym by the hande and
escaped. Agelilaus shewed the thyng
to hys men then present and sayd .
Sythens so lytle & vermyne doeth so
venge

venge it selfe vpon them that hurte it
what heart and courage oughte men to
haue? Thus the most valyaunt Capy-
taine toke occasion al aboutes to enco-
rage his folke to the entente they myght
be the moore hardye agaynste theyr en-
nemyes.

Furthermore thys example serueth
to monyſhe a perſone, that thoughe he
be neuer ſo valiaunt and myghtye, he
prouoke not throughe iniurye the wea-
ker perſon.

To one whyche asked him, howe he
might gette hym glorie and hygh fame
Forſoth (q he) yf thou wylte deſpyſe
deathe. For verely in battayle there
can be no valiaunte dede acheued ne
done by hym whych hathe hys mynde
poſſeſſed of feare. Thys ſelfe ſame af-
fection throughe out the whole lyfe of
man is wonte to calle backe the man
in whome it raygueth from mooste ho-
neſte and noble actes.

Agis the fyrste.

Agis the sonne of Archidamus,
 kyng of y Lacedemonias was
 wonte to saye, that the Lacede-
 monians oughte not to aske, howe ma-
 ny the ennemies be, but where they be
 Sygnyfyinge, that the vyctorye han-
 geth not vpon nombze of solwydiours
 but vpon theyr hardinesse, courage, re-
 adynes and celeritye in settinge vpon
 theyr ennemyes. I truste in lyke wyse
 that Englyshemen, when so euer the
 defence of our countrey shal calle vs to
 warre agaynste oure ennemyes, wylle
 not cowardelye aske, howe many they
 be, but lyke fyrste and hardye champy-
 ons, where be they that dare mayn-
 teyne anye false quarell agaynste oure
 moste dread soueraygne lord, and his
 people, en a ful readynes at a becke to
 conke, whether so euer hys maiestye
 shal commaunde.

When a certayne thethoricyon pray
 sed hys

Lycurgus.

sed hys science of rethorpyke with hyghe wordes, sayenge: that nothynge is more excellent, than an eloquent oracyon. Then, wth Agis whan thou holdest thy peace, thou art nothynge worth. Mea-ning that it is much more excellent and gloryous for a man to do worthy thinges, then to haue a tounge readye and swyft to talke of other thynges.

Beinge demaunded what kynde of learnynge or science was chyevely vsed and exercysed, amonges the Lacedemonians. Certes (sayd he) to learne bothe howe to rule, and also to obeye the rule of other. In other contryes verilie there be manye scyences lerned but the same be rather curiouse than necessarye for the ryghte gouernaunce of a common weale.

Lycurgus.

Lycurgus, he that made lawes for the Lacedemonians, when he was very desirous to brynge his countrey

try men from theyr corrupte and bys-
rouse manners. vnto a more temperate
fascion of liuinge, brought vp. ii. whel-
pes of one kynde, of whych the one he
suffered at home to eate daynty meates,
the other he vsed to lede oute into
the fylde, and to exercyse hym in hun-
tyng. Afterwarde he brought theym
bothe forth into the Gyldehalle before
all the citizens, and caused to be layde
there certayne dylcate meates, and also
by them thoznes and bzeres forth wyth
he put forth an hare. So when eyther
of the whelpes ranne to that he was ac-
customed vnto, the one to the meate,
the other vpon the hare: Se ye not, o
frendes (q Lyncurgus) these two whel-
pes that where as they be of one lyter
yet bycause of theyr dyuers bynyng
vp, they be now waxen and are become
farte vnylike one an other, and howe
exercyse of moche more strengthe vn-
to honesty, then is nature: Assuredlye
the

Lycurgus.

the thyng that Lycurgus dyd in hys
citty, is of euerye householder to be
done in his house, and of euerye gouer-
noure in his flocke, Nature (I wyl
well) is a thyng of greate myghte and
efficacye, but surely institution or byn-
gynge vp, is muche myghtier, whyche
is hable to amende refourme & streygh-
ten a croked and euyl nature, and turne
the same into a good nature. What
maner chyldren shall be borne, lyeth in
no mans power, but neuertheles that
by ryghte bringyng vp, they may proue
good, thys lyeth in our power.

Suche citizens as abhorred ma-
ryage, and hadde leuer lyue as bache-
lers: Lycurgus forbad to be presente
at syghtes and enterludes, and added
also other shames and reproches vnto
them. by this crafte dyligently prouy-
dynge, that the citizens shulde imploye
them selues to begette chyldren. For
where as it was an vblage and lawe a-
monges

Lycurgus.

monges the Lacedemonians, that the
yongers shulde gyue muche honour
and reuerence to theyr elders, thys ho-
noure he plucke from them, whych by
wedlocke wolde not encrease the num-
bre of the citizens.

20 **Lycurgus** beyng demaunded, why
he made a lawe that nothyng shuld be
gyuen with a mayden in maryage, an-
swered: Byscause neyther for pouertye
none might be left vnmaryed nor for ry-
ches any desyred, but þe every yong mā
hauynge respecte to the manners of the
mayde, might cose her onely by her ver-
tuous conditions.

For this same cause he remeued out
of the cytie al paynted colours and or-
naimentes, wherwyth other women be
wont eyther to set forth the or to fashyon
theyr betwte.

The same **Lycurgus** where as he
appoynted a certayne age for maydens
and also yonge men to marie at, be-
yng

prince demaunded, whye he ded so, answered: To the intent that the yssue boz he of full growen parentes, and whych be of perfyte age, maye be stronge and talle.

¶ Demaunded also why he for badde the man to slepe al nyghte wyth his wife, but ordeyned that either of the shulde the most part of the daye kepe company with theyr lyke, the manne with men & the woman wyth women and wyth the also shulde rest al the hole nyghtes, but wyth hys spouse he shulde not haue to do, but by stealth, and shamesfastlye.

First (as he) that they myght be stronge in bodyes accompanying togyther, but seldome. Secondlye, that loue betwene them maye alwayes abyde freshe and newe. Thyrddly that they may engendre the stronger issue.

¶ Furthermore in those times the chastite of maryed women was so great and they so farre of from the lyght de-

Lycurgus.

meanour whiche afterwarde they felt
to, that at begynnynge the synne of ad-
uoutrie was thought impossyble ever
to haue chaunced amonges them. And
therfore when a certayne aunciente La-
cedemonian named Geradas, was as-
ked of a straunger, what punyshmente
aduouters shulde haue amonges them
for he coulde se no lawe made by Ly-
curgus in thys behalfe: He answered
O frende there is none aduoutrer a-
monges vs. Then the other wente fur-
ther and asked what yf there were any.
Then (w he) he shall gyue so greate an
ore, as shall stretch hys necke ouer the
mountayne of Taygette, and drynge
of the floude of Eurota. When the o-
ther smyled and sayd, it was impossible
to fynde so greate an ore. And is it
not (w Geradas) as moche impossyble
that in our cytye shulde befounde anye
aduouterer, wherein ryches, delytes
pleasures, and all curpouse deckynges
of

Lycurgus.

of the bodye be had in hyghe reproches
and agayne shamefastnesse, Demure-
nesse, and due obedyence to publike of-
ficers in highe estimation & worshyp.
Thys Geradas full prudently vnder-
stode, that vices coulde not there grow
where no beddes to sowe vices in, were
suffered to be admitted, and that those thin-
ges lye as deed and despyled whiche in-
steede of honour to be hadde in despyte
and scorne.

¶ When one requyred hym. that he
woulde make and ordeyne in the cite a
Democracye, that is to saye, a gouer-
nauce of the people or commons, in-
steede of the gouernaunce of the lordes
Ordeyne thou (quod he) fyrst a Demo-
cracie in thy house. In fewe wordes he
taught that, that fashyon of common
weale is not profytable to the cytye,
whych no man wolde haue in his owne
familie. Certes. a city or a realme is no-
thyng els, then in effect a greate house.

B. ii.

Lysurgus.

Demanded why he enacted a lawe that in tymes of warrs, they shoulde oftentymes chaunge theyr tentes and paylpons: To the intente (q he) we may hurt our enemyes the more.

The Lacedemonians, bycause they were nimble and lyght, remed with no great busynes theyr host: where as theyr enemyes coulde nat do the same wythout theyr great incomoditie, and also wyth longer respyte: for as muche as they caried about with them so many baggages and burthens.

Demanded why he ordeyned that the Lacedemonians shulde make theyr sacryfice and oblacion wyth small and chepe thinges. Bicause (q he) we shuld neuer want wherwyth to honoure god. Who would nat saye, but that in solemne worshippinges of god, all royaltie and sumptuose magnyfycence, is lytell ynoughe: But thys prudente paynym understode that god desireth rather

Lycurgus.

rather in frugalitye, then in fatte sa-
crifices, lest vnder pretence of religio
(as in oure dayes it was come to passe)
al abhominatiō shulde be maynteyned

The same Lycurgus beyng asked
why he forbaddē that the cytye shoulde
be defended wyth walles: Answered.
Bycause that Cytye wanteth no wal-
les, whyche is fenced nat wyth stones
but with men.

Socrates.



Socrates the Athenyense, a
great philosopher, & of most
pure liuynge, was wonte to
teche, þ̄ mē ought to abstain
from meates þ̄ wolde prouoke the man
nat hongry to eate, & from drynkes that
wold allure, the nat thyrstye to drynke.
He said, the best sauce is hongre, for
as muche as it bothe beast swetneth all
thinges, and is of no cost. And therefore
he him selfe did euer eate and drynke wth
swetnesse, bycause he dydde neyther of

B. iii.

them

them, but when he hungred & thyrsted,
 ¶ Moreover he accustomed him selfe
 to beate hongre and thirst, for at what
 times other men coueted most to drinke,
 than would he neuer drinke of the fyrst
 cuppe y^e was fylled. And when he was
 demaunded why he did so, he answered,
 bycause he wouide not accustomc hym
 selfe to folow his affections and lustes,
 ¶ He sayde, those that exercysed them
 selues to chastnes of luyng, and sobre
 diette, had both farre more pleasure and
 lesse sorowe, then they that wyth moost
 a doo soughte all the pleasures of the
 worlde: for as muche as the pleasures
 of intemperate persones, besydes the
 tormente of theyr conscyence, besydes
 their euill name and pouertie, where
 vnto they be at lengthe broughte, doo
 bring for the most gart euē to their bo
 dies also more payne than pleasure. On
 the contrave parte, the thynges that be
 best, y^e same be made also most pleasauit

yf thou acquaintest thy selfe wth them.
20 He sayd it was an hygh reproch for
 a man by seruyng & obeyinge wylfully
 hys inordinate pleasures, to make hym
 selfe such one as no man wolde be glad
 to haue for the drudge or slaue of hys
 house,

¶ When he was admonished by hys
 frend, & for the feastyng of hys gestic
 he made betye splendre prouysyon, he
 answered, yf they be good men, it shal
 be ynough (yf not) more then ynough.

¶ The same Socrates when he was
 asked, whye he hym selfe dyd not go-
 uerne the common welth, syth he knewe
 beste howe to gouerne it, answered,
 that he is more profytable to hys coun-
 trye that maketh manye good gouer-
 nours of the same then he whiche go-
 uerneth it wel hym selfe.

¶ Demanded by what meanes a mā
 myght attayne to an honest fame. Yf,
 (q^d he) thou study to be such one in dede

as thou woldeste be contented in name
 20 He sayed it was farre vnlyttinge,
 where as no man professe the or practy-
 sethe any handy crafte wythout his gre-
 at shame, vlesse he hath learned it a-
 fore, yet to the gouernaunce of a comen
 weale men be admytted and appoynted
 whych neuer employed theyr wyttis to
 lerninge.

He was accustomed to saye, that no
 possession is more precyouse, then a true
 and good frende to a man, nor that no
 greater frute or pleasure can be any o-
 ther where taken. And therfore he sayde
 that manye men do ouerthwartlye and
 cleue out of ordre which beate more gre-
 uouslye the losse of money, then the losse
 of theyr frende, & whych crye they haue
 losse the benefyte that they haue confer-
 red and giuen for nothyng, where as in
 dede they haue with the same gotten the
 a frende better then any golde.

He was wont to saye, that he mooste
 resem

resembleth God whiche nedeth feweste thynges, for as moche as God nedethe nothyng at all.

¶ He sayde, manye lyued to eate and drynke, but he contrarily dyd eate and drynke to lyue, for as muche as he vsed these thynges not for pleasure, but for the necessite of nature.

¶ Suche as bought dearlye thynges ouer tyme, he sayde despayred, that they shulde not lyue tyll the accustomed tyme of that tynpencyes of thynges were com. Elles it were great folly to bye thynges bothe worse, and also deater, where as shortlye after. a man may bye the same bothe better and for lesse pryce. Thus he euermore called backe agayne the desyres of men vnder of reason, vnto sobre iudgement.

¶ Also he vsed to saye, he that hath begon a thinge hath halfe done: meaning halfe the worke is done of him that hath ones set vpō it. For there be manye in

Socrates.

sayinge, and takinge a breath. what is
best to do, spende al theyr lyfe vayne.

20 Demanded of a certayne yonge
man, whether he iudged it better for
hym to marry a wyfe, or not to marrye.

He answered. Whether so euer thou
doest, thou shalt surely repent. Sp-
guyfinge that both single lyfe and al-
so wedlocke haue theyr incommody-
ties and displeasures, whyche to beare
a man, muste fyrste arme and prepare
hym selfe. Single lyfe hathe these in-
comodities, solitarieynesse, lacke of chy-
ldren extinguyshment of bloud, a straū-
ger to be thyne heyre. Wedlocke agayn
hath these, continuall care, daylye com-
plaintes, vpbrydunge of that she brow-
ght þ heuy lokes of her kynskolke, that
pratlynge tongue of thy mother in lawe,
Cuckoldemakinge, the vncertaine pro-
fe of thy chyldren, and other innumera-
ble in comodities. Wherefoze here is
no suche choyse, as is betwene good
and

Socrates.

and euyl, but suche as is betwene the
heuyer and the lyghter inconinodities.

He wolde haue men craue of God
nothyng but good thynges wythout
further addition, where as the people
commonlye craue ryche mariages, trea-
sures, honours, kyngdomes, longe
lyfe, as though they wolde apoynt god
what he ought to do. But God kno-
weth beste what is good for vs & what
not. He would that mens sacryfyces,
should stande them in very lyttell or no
thyng, bycause god as he needeth not
menmes thynges, so he wapeth rather
the myndes of the offycers, then the ry-
ches. For els where as the naughtiest
personnes do mooste flowe in ryches, it
were very euyl to mankinde. yf god de-
lited more in the sacrifices of evil per-
sons, then in the sacrifices of good men
¶ Lyke as we comytte the makynge
of pccates & synnages, sayde So-
crates, vnto them whome alredye we
know

Socrates.

knowe to haue made very goodly pictures, so we oughte to admitte none in-
to our amytie and familiare acquayn-
taunce, but suche as we haue espyed to
haue bozne them selues faythfull and
profitable frendes towarde other.

TWalkynge about through the mar-
ket, when he espyed the greate multy-
tude of marchaundise, and things that
there were solde, he thus was wonte
to saye with him selfe. Oh how many
thynges be here, that I haue no nede
of, but other men be vexed in mynde,
thynkynge thus howe manye thynges
do I lacke. Socrates reioysed wth
hym selfe, that lyuynge accordynge to
nature, and accustomynge hym selfe to
fewe thynges, he neither coueted nor yet
neded gold, purple, precious stons, goz-
grouse hangyns, nor the rest of ryche
mennys delytes, whiche he was wonte
to say, were more necessary for the play-
inge of tragedies, or interludes, then
for

Socrates.

for the behoufe of mannes lyfe.

The sayde, knowledge was the best thinge a man coulde haue, and agayne ignorance the worst thinge, for as moch as whosoever doth any unrighteous thinge, doth the same because he knoweth nat what his dutye is toward euery man. And they that be strouinge of heartte, be therfore so, bycause they knowe that suche thynges ought to be done, whiche the common sort of people iudge to be eschued, and they that be intemperate personnes are dysceyued, that they thynke those thynges to be swete, pleasaunt and comlye, whiche be nothyng so in dede. Wherfore the best thinge in the worlde (he sayde) is to knowe what thynges ought to be desired, and what to be eschued.

A To suche as meruayled, why he reputed of good manners euer, & neuer of the planettes and heuene lyfe bodys as the other phylosophers were accustomed

Socrates.

stoined, he answered. Those thynges that
be about vs, pertaine nothyng to vs:

When on a tyme as he wente in the
streates, a lewde felowe gaue hym a
blow on the cheke; he aunswered no-
thyng els but that men knewe nat,
when they shuld come out wyth theyr
salettes on theyr heades.

The same Socrates, when a ver-
let spurned hym on the thynges as he
walked, and his frends that were wyth
hym meruayled he suffered the iniurye
so paciently. What wolde ye haue me
do (q he) they mourng him to haue the
felowe to the lawe. It were a madnesse
(q he) yf whē an Ass shuld hitte me on
the thynges ye wold say vnto me. haue
him vnto the lawe. He put no dyfferēce
betwene an Ass and a brutyshe man
furnished with no vertue, & he thought
it a great shame, man not to suffre that
thyng of man whych he wolde suffre
of a brute beast.

He

He was wont to monishe his friends
 Elchines, whyche was pressed with po-
 uertie, that he shoulde borowe of hys
 owne selfe, and shewed hym the waye
 howe by wythdrawinge from him selfe
 superfluous meattes and other thyn-
 ges, accordyng to þe common prouerbe
 Magnum vertigall parcimonia. Sparynge
 is greate rentes or reuenues. Cer-
 tes, the moost readye waye to encrease
 a mannes substaunce is, to abate hys
 expenses.

Socrates when he hadde suffered
 hys wyfe Xantippa a longe season skowl
 dyng in the house, and at last for
 weynesse wente, and satte hym before
 the doore, she beyng more out of pacy-
 ence by his quyetnesse and gentle suffe-
 raunce. streyghte oute of the wyndow
 poured downe a pissebowle vpon hys
 heed.

At whyche thynge when the neygh-
 bours and the passers by hadde good
 game

Socrates.

game. Socrates also hym selfe smy-
led, sayenge. Ieasylpe gessed that af-
ter so greate thunderynges, we shulde
haue rayne,

When hys frende Alcibiades mar-
ueyled that he coulde suffre in his hou-
se, so shrewed and skouldinge a woman
as was hys wyfe: Xantippa I (w^{ch} he)
am longe stithens so accustomed here-
withall, that I am no more grieved,
than when I heare the noyse of the
whele, that draweth the water vp oute
of the welle. For thys noyse is verye
payntful to suche as be not vled there-
unto, but he that is wot dayly to heare
the same, is so lytle dysquyeted there-
wth, that he knoweth not whether he
herde it or not.

Demanded the same questyon at
an other tyme, he answered: She
teacheth me at home pacyence, that I
maye vbe when I come abroad. For
beynge well practysed and vled to her
ma-

Socrates.

maners, I shall be the meetter, to suffer other mens falscyons.

¶ Socrates mette Xenophon in a certayne lane, and whenne he behelde the ponge man to be of a very good naturall dispition and wytte, he helde out hys staffe and stopped hym, that he could not passe, wherat when the pong man steyed, he asked hym where soun-dry merchaundys were made and sold whych commonly men do vse, where vnto when Xenophon had redlye answered, he demaunded, where menne were made good. when the ponge man made aunswere that he knewe not. folowe me then (¶ Socrates) that thou mayste lerne thys. From that tyme Xenophon beganne to be the hearer of Socrates.

¶ Socrates rebukynge very sharpe-ly his familiar friend at the table. Plato being grieved here wryth sayd to his master Socrates. Syr had it not ben bet-

Socrates.

ter to haue chalenged hym of thys be-
twene you and him secretly. To whom
answered Socrates. And had it not
bene better Plato, that thou also had-
deste shewed me of thys, betwene the
and me secretly. Thus moost wyttelye
he reproued hym of the same faulte in
hym selfe, that he founde in an other.

20 Demanded what was the prynci-
pal vertue of yonge men. Trulie (q he)
that they attempte nothyng ouer much
Signifienge that the heate of youth ca-
nnethes suffre them to kepe measure
in thynges.

20 Letters which comenly men thynke
were inuented to healepe the memozye
he sayde, by occasyon dyd muche hurte
the memozye. For in olde tyme menne
when they harde a thyng woorthye to
be knowen wrote it not in bookes, but
in the mynde, by reason of whyche ex-
ercyse, theyr memozye beynge esta-
blyshed and confirmed, they easelye
held

Socrates:

helde faste, what so euer they would
and what soo euer any man knewe, he
hadde it in a redynesse. But after that
the vse of letters was founde oute,
whyle they truste in theyr booke, they
haue not soo greattely studyed to im-
prynte the thynges in theyr mynde;
whiche they haue lerned. Thus it com-
meth to passe, that where the exercise
of the memozye set aparte the knowe-
ledge of thynges not so freshe and re-
dy, as it hath ben. & euerye man knowe-
eth nowe moche lesse then in the olde
tyme they dyd, sythe that so muche we
know, as we beare in mynde.

¶ He sayde, that men ought to obeye
the lawes of the realme or ctyte, but
womennē oughte to obeye the rytes,
blages and maners of theyr husban-
des wyth whome they lyue. Certes the
rule of the wedded woman is the hus-
bande, and she lyueth ryghtlye yf he be
obedyent to the publique lawes.

C.ii.

unto

Socrates.

Unto Euclides who was verie stou-
dyouse of sophisticall subtilties, he
sayde. O Euclides, thou mayste well
vse the companye of Sophisters: but
the companye of meene thou canst not
vse. Meanyng that sophisticke is un-
profytable vnto publique affayres and
to the common felowshyppe of man, in
whych who so euer desyreth to be con-
uersant muste not playe wth hys so-
phemies and quyddities, but fasthyon
him selfe to the maners of men.

It was enformed hym of a certayne
person that spake euill of hym behynd
his backe. By liklyhode (¶ Socrates)
the man hath not learned to speake wel
Imputyng the vyce of his tounge not
to malice, but to rudenes, neyther iud-
ged he that it pertayned anye thyng
vnto him what other meene spake of
hym, whych spake not of iudgement
but of ignorance.

Aristippus.

Aristip

Aristippus.

Aristippus dysciple vnto So-
crates, a man surely of a verge
sharp iudgement and pleasaunte wyt,
when he was demaunded what pro-
fyte he toke by the study of wysedome,
This porfite (quod he) that with al sor-
tes of men I can frankely and bodelye
speke. For he neyther feared þe myghtye
neither yet thought scozne of the basest
sorte. Bycause he bare a mynde indyf-
ferently free, as well from hope as fro
feate: for he serued no man, ne yet flat-
tered any person otherwysse, then hys
herte gaue hym.

Dionisius kyng of Sicil in whose
court this Aristippus was of long sea-
son, asked hym howe it chaunced, that
philosophers do haunt the houses of
ryche men: but the ryche men haunte
not þe philosophers houses: To whome
Aristippus made answere in thys wyse
Bycause phylosophers knowe what
they lacke, and Ryche men knowe not

Briskippus.

The learned men knowe they can not
gyue wythout money, and therfore they
seke vpon the ryche men, whych be able
to gyue them the thyng that they haue
nede of. But yf the riche men knewe as
wel that they neded wysdom, they wold
much rather haunt the houses of lerned
men. For the pouertie of the mynde is
muche more wretched then is the pouer-
tie & necessitie of the body, and so muche
the more beggerly be the ryche men, by
cause they vnderstande not, howe preci-
ous & how necessary a thyng they wat.
¶ When on a tyme a certayne person
rayled vpon him, he sayd neuer a worde,
but went his waye. But when the ray-
ler styll pursued hym, sayenge, why
dost thou fle? Bicause (quod he) I haue
power to speake euill, & I haue power
not to heare the. Most wytylly he no-
ted the mannes shamefastnes. whyche
where as he toke libertie vnto him selfe
to rayle vpon others he woulde not yet
graunt

Brissippus.

graunt this libertye vnto them so wylly
draw them selves, to thentēt thy myght
not heare suche shamefull caplynages.

20 Demaunded wherein the wyle man
differeth from the vnwyle: Sende them
bothe (quod he) naked vnto men vn-
knownen, & thou shalt se. Signifyenge
that the wyle man carpyeth about wyth
hym in hys breste the thyng that shal
commend hym where so euet he goethe.
Wherfore if ye sende the lerned & þ vn-
lerned together naked into a straunge
cōūtrey where cyther of them be a lyke
vnknownen, the wyle man vtterynge
his treasures shal fynde fourthwyth
both luynges and frendes, the other
naked parson shalbe scorned for a mad
manne and shalbe in ieopardye to pe-
resse for hunger.

C It is skarie credible, that Byon re-
porteth of him, when hys seruant bea-
rynge a greate summe of money in hys
iourney, was sore pressed wyth the but

C. iiii.

then

Aristippus.

then: Cast away (w^{ch} he) that is to muche
and beare that thou cannest.

On a tyme as this Aristippus sayled
in the sees, & perceyaued the shyp wher
in he was carped was a pyrates shyp,
he drewe forth his golde, and began to
tel it, & forth w^{ch} threwe it into the sea; &
greuoufly syghed makynge as though
it had fall from hym vnwares, and a-
gaynst his wyll. By this deuyse he sa-
ued his lyfe takynge from the pyrates
the occasyō of slepyng or byndynge hym.
¶ When Aristippus and Eschynes,
were fallen oute, one asked Aristippus
Where is now your frendshyp? Truly
it slepeth (w^{ch} he) but I wyll awake it.
So espyenge a conueniente tyme, he
came of his owne mynde to Eschynes
and sayde: Shall we not incontynente
be frendes agayne, and leaue oute tref-
felyng? Or shall we rather abyde & we
may gyue men occasion to speke of vs
twa at alehouses & tauerne. To whō
when

When Eschines made answer, that with all hys herte he was contented to be at one agayne. Remembre then (o Aristippus) that wher as I am elder then thou yet I came fyrst to the. Then sayde Eschines, Surely, thou arte a man farre better thē I am. For of me began our fallynge oute, and of the out fallinge in agayne. By thys meanes amittye was renued betwene them.

¶ On a tyme when he sayled vpon the sees wyth certayne of hys owne countrey men, the shyppe brake & they were cast vpon lande. And when he espred vpon the shore certayne mathematycal figures drawn forth in the lande. Frenches (quod he) be of good cōforte. I se the steppes of men, and enterynge into the nexte citie, he enquyred oute what learned men were ther abidyng. To whome after he had there a litle whyle talked they perceyuyng his excellent lernynge & wysdom, wyth all courtesye entreated
not

Philip kynge.

not hym onelue but his companye also,
& mozeouer vntayled them for theyr re-
tourne. At last whan they that came to
Aristippus dressed them selves homie-
warde, & asked hym whether he woulde
any thyng to hys frendes and citizens
Bydde them (w^{ch} he) that they studie to
gette them suche ryches, as can not pe-
ryshe by thypwacke, but escapeth all
hasardes with the owner.

Philip kynge of Macedonie.

D Philip kynge of Macedonie,
father to Alexander þe gret mā
of no smal witte, & a great co-
querour. When on a time he
had purposed to take a strong castel and
holde, & his espies had shewed hym þe it
was very hard for hi to bringe to passe
yea & impossible: He asked the whether
it were so harde, that an asse laden wyth
golde myght not come vnto it, menyng
that there is nothyng so stronge, but
wyth golde it maye be wonne.

Ther

There were some of his foreyn sub-
iectes whome he hadde founde not ve-
ry trustie, whiche complayned and toke
the matter heuylly, that hys seruauntes
called them traitours. To whom Phi-
lip made this answer. Truly my coun-
treie menne the Macedonians be very
homely men and rudely brought vpp
which can cal a mattok nothing els but
but a mattok, and a spade a spade.

Meaninge that in very dede they were
traitours. Uplandythe and homely
personnes can not qualcfye, but cal eue-
ry thyng by the proper name.

He counsayled hys son Alexander,
that suche as were of anye authoryte in
the common weale, aswell the good as
the euyl, he shulde make them hys fren-
des, & p he shuld vse the good, & abuse
the euyl. Certes, the chiefe feate of kyn-
ges is to reiecte none, but to applye all
mens seruyces to the common profytte.

Amicithus accused Picanor to the
kyng

Philip kynge.

kynge, that wythout ende he continued
raylynge vpon hym, when the kynges
frendes moued hym to sende for the fe-
lowe, and to punyſhe hym in example
of other: Philip thus aunſwered, Ri-
canor is not the worst of the Macedo-
nians. It is good therefore to se whe-
ther we haue done our dutye in al thin-
ges or not. So when he hadde serched
out, that Ricanor was greatly impo-
uerished, and yet not rewarded for the
seruyce he had done hym in tymes past
he comaunded a certayn gyft to be borne
hym home. Thys done, when agayne
Smicithus enformed the kynge of Ri-
canor, nowe wythout ceasynge prayſed
hym aboue all measure, ye se therfore,
(quod the king) that it lieth in vs either
to be well spoken of, or euell spoken of.

The oftentymes exhorted his son A-
lexandre to gyue good care to Aristotle
hys scholemaster, & to employ him selfe
to learnyng & wisedome, lest (q he) thou
myght

of Macedonie.

myghtest chaunce to do manye thynges,
which that I haue done now soze repen
teth me. The noble prynce perceyuede,
that no man wythout lernynge is mete
to gouerne a realme, and he was not a-
shamed to confesse þe throughe erroure
he dyd many thynges amysse, bycause
from hys chyldehode he was not righte.
ly instructed with learninge.

Espytyng in iudgemēt he had þe hea
ryng of oure Machetas matter, but be
yng some what heauye of slepe, he was
not very attentyfe to the equytye of the
lawe, & so gaue sentence agaynste Ma-
cheta. But when Macheta cryed oute &
sayd, I appeale from thys iudgement.
The kyng angerly (for it was straunge
to appeale from a kyng) sayd, to whom
doest thou appeale? Truly q̄ Macheta:
ra, euen vnto thy selfe o kyng. yf thou
wylte awake and heare the matter more
attentifly. Then the kyng arose, and
after he hadde wayed better with hys
selfe

Philip kyng.

Selfe the mater, & vnderstode þæt Macheta hadde wronge, the iudgement whych was gyuen he woulde not reuerse, but the moncy that macheta was condempned in, he him selfe payed.

¶ When on a tyme he was at debate wth hys wyfe & wth hys son, a certayne Corinthian came vnto him, whome he asked how that Sticks agreed together In dede (quod the Corinthian) thou carest moch howe the Sticks agre together, when those persons that be moost nere vnto þe, beare suche myndes towardes the. Here the kyng beyng nothyng offended with the Corinthians fre tonge framed hym selfe to hys sharpe cheke and layenge downe his angre, fell in a gayne with his wife and son.

¶ Alexander the great.

¶ Alexander þe great, kyng of Macedon, & so to þe forsayd Philippe beyng detraunded, where he layd vp hys treasures. Wth his fren-

des

Des(or he) Signifienge that a manne
can laye vp his goodes no where so sa-
uelye, as wyth hys frendes : for when
nede requirerh, he is sure to haue them
agayne wyth gaynes.

20 When he was enformed that a cer-
tayne person had rayled vpon him.

Trulpe(quod he) it is kynnglye, when a
man doth well, to be reported euell.

✠ Porus a kyng beyng banyquished
by Alexander, when Alexander after the
fylde won, sayde vnto hym. Howe shall
I intreate y Porus: kingly(quod he) A
gayn Alexander demaūdyng hym whe-
ther he desyzed any thyng els. Al toge-
ther (or Porus) is comprysed in thys
worde kynngly. Alexander marueplyng
both at the wysdomie & at the noble sto-
make of the man, enlarged hys domy-
nion ouer that it was before.

A certayne Indian whyche was noy-
sed to be so cummyng an archer, that
he coulde shote thorough a rynge, was
taken

Alexander

taken prysoner in þe warres, & broughte
to Alexander. Alexander bad hym shewe
a proufe of hys conynge afore him.
Which thyng bycause he refused to do
the kynge beyng angry, commaunded
he shulde be put to deth. As he was led
awaye, he sayd to suche as led hym that
he had not bled hys scate of chotyng
manye dayes, and therfore he feared lest
he shuld haue fayled. When Alexander
was enfourmed hercof, that he refused
not for spyte, but for feare of dyswoor-
shyp, wonderynge at the mans mynde
so desyrus of gloze, he let hym go not
without a greate rewarde, bycause he
wolde rather haue dyed, than to haue
lost hys fame renowne.

The same Alexander, when at þe be-
gynnyng he sat as iudge in causes co-
cernyng lyfe & deth, stopped one of his
eares agaynst the accuser. Demanded
why he dyd so. The other eare (quod he) I
kepe hole for the partye defendaynt.

Amf

Antigonus.

Antigonus kynge.

Antigonus kynge of Macedonie,
when one sayd that vnto kinges
all thynges be honest and iust.

Trouth (¶ he) vnto Barbarous kyn-
ges, but vnto vs those thynges be on-
ly honest whiche be honest, and those
only rightfull whiche be rightfull. He
grauely reproveth the flatterours, say-
ing: which wold that al thinges should
be leful for kynges. For vndoubtedly
the kyng is not the rule of honesty and
iustice, but the minister of honestie and
iustyce. And wolde God the cares of
chrystian rulers were not tykled wyth
lyke tales, & yf they be, that they wold
wyth lyke seuerity reiecte them. For
what other thyng saye they, whych
synge them thys note: Quod principi plas-
cuit, legis habet vigorem, that ys to saye:
That lyketh the prynce hath the stren-
gthe of lawe. Whych saye that the
prynce is not bounde to lawes, whych

D.i.

grue

Antigonus

gyue hym two manner powers, an ordynary power, and an absolute power, whereof the one can do what the lawes, pactes, and leages demaunde, the other what so euer it lusteth.

¶ When he hearde saye, that certayne kynges conspyred to inwade hym and put hym to death. He aunswered, that he wold dryue them al away, as byrdes that pyek vp seedes in the felde wpyth one stooe and one shoute. So lytell the valyaunte prynce esteemed the malice of hys enenives.

¶ Thrasyllus a philosopher of the secte of Cynikes (whych were not much vnylyke to the frvers of our tyme) asked an halfe peny of the kyng. That were no gift for a king (quod Antigonus). The gyue me an hundred pounde (quod the Cynike). Naye (quod the kyng) it is not for a Cynike to take suche a gyfte. Thus bothe wayes he shoke hym of, whome he esteemed worthy of no benefyte.

After

Antigonus.

After he was recouered of a greuous
sycknesse, we are neuer a whyt the worse
(of he) now. For this sicknesse hath mo-
uethed vs that we be mortall. Howe
taught the Danym kynge this Phyloso-
phy worthy for a chrystian herte.

¶ Marfias the kynges brother had
an action at the lawe. He requyred the
kyng that the matter myght be herde
secretlye at home. To whome Antygo-
nus gaue answere in thys wyse. Yf we
do nothyngs besyde the lawe, it shalbe
downe moch better in open courte, and
in the face of al the world, then in hug-
ger mugger. For yf thou knewest thy
matter to be nought, whye suest thou?
yf thou knowest it to be good, whye fly-
est thou the hearinge of þe people, and
woldest bryng a matter of open courte
into a secreete chambze.

† Antigonus, when his frendes aduy-
sed him, that yf it were hys fortune to
wynde Athens, whych he went aboute

he shuld fortifye and strengthen it with
more stronge castels and fortresses, lest
peraduenture the inhabytauntes of the
same nyghte worke treason, & so shrinke
from hym, whyche shuld be a greate
losse, consydryng y^e same was the key &
principal cite of al Grece He answered
that he was euer in the opinion, that he
thought, no defence on a Realme to be
more sure then is the beneuolence and
hertes of the comyns.

Augustus.

Octavius Cesar Augustus em-
perour of Rome, when he herde
say, y^e kynge Alexander beyng
of the age of .xxxii. yeres, when he had
conquered the moost parte of the coun-
tries of the worlde, doubted what he
shulde do all the rest of hys lyfe: Wond-
red yf Alexander iudged it not a grea-
ter worke, well to gouerne an empyre,
or lordshyppe that is gotten, then to get
a great lordshyp. He ryghtly noted the
insatiablen

insatiable ambicion of Alexander,
whiche esteemed none other function
worthy for a kynge, then to enlarge the
limittes of his dominion, where as it
is farre bothe better and harder to fur-
thythe the kyngdome that is fallen to a
man, with ryghte lawes and good ma-
ners, then by force of armes to ioyne
kyngdome vnto kyngdome.

¶ When the rumour of Herodes cru-
elty came to Augustus eare, that he had
commaunded all the chyldren of Iewry
of thage of two yeares and vnder, to
be slayne, and amonges them that hys
owne son was slayne. It is better (q
Augustus to be Herodes swyne then
son: Herode was a Jewe, and Jewes
abstayne from eatyng of swyne fleshe.

¶ When one Pacinnus asked a re-
warde of Augustus, & sayd it was re-
ported of euery man that the emperour
had gyuen hym money. But q̄ (quod q̄
emperoure) beleue it not. Worthy a me-
re

Augustus.

eye lest, signifying that he woulde geue
him nothyng. The other wayted that
the Emperour woulde remembre hys shame
lest it were knowne & the reporte were
but true, he shulde be laughed to scoone
But Augustus shewed another remedy
¶ Augustus made a lawe for aduou-
tters, how they shulde be iudged. After
warde when a yonge man was accused
and brought before him, that he shuld
haue to do wyth Julia the Emperours
doughter, he was in suche fume, that
he ranne vpon the yonge man, to haue
beaten hym. But when the yonge man
cryed out. Thou haste made a lawe. O
Cesar: the Emperour was so sorre, for
that he had done, that he wolde eate no
meate that daye. So sorre he was that
he obeyed not in all poyntes the lawe,
whiche he had made to other.
¶ A certayne Greke was wonte thus
to seke the fauoure of the Emperoure
Augustus, when he came do wne of his
palace

palace, he wold present vnto hym some excellent verses. Whych thynge when he had oftentimes done in bayne, and the emperour sawe he woulde not leaue hym, hym selfe wrote wyth hys owne hande, verie meate verses in Greake: and when he espyed the Greke cominge agaynste hym, he sente it vnto hym by one of hys seruautes. The Greke toke and redde it, and not onely wyth voyce but also wyth countenaunce and gesture of bodey, praysed the verses with great admiracion. And forthwyth appocheinge nere vnto the emperour, did put hys hand into hys purse, and plucked out a fewe grotes, and offered them vnto the emperour wyth these wordes: It is no rewarde for your estate, moste noble emperoure, but yf I hadde more more wold I gyue. At whych wordes whē al the emperours cōpany laughed excedynglye, the emperour called hys pursebearer, & cōmaunded a thousande

Augustus.

markes forthwith to be Delyuered hym
¶ One whych was master of the horse
whom thempetoure had put out of of-
fyce , begged a greate fee of hym vnder
this colour : not for the lucre of the mo-
ney (quod he) I desyre this, but y it may
be thoughte I gaue ouer the offyce of
myne owne mynde, you beyng other-
wayes my good and gracyous lord.
¶ Tel euery mā (quod Augustus) y thou
hast receiued this fee of me, and I wyll
not denye it. Thus pretiue he coulde
shake of, such worldly shames childer
¶ Herennius a ryatouse younge man,
souldiour in his warres, he cōmaūded
to departe out of the campe. The yonge
man besought him with muche lamen-
tacion & wepyng, saying: Howe shal I
dare goo home agayne, what shall I
say to my father: Shewe thy father (of
thempetour) that I haue displeased the)
Bycause the yonge man was ashamed
to confesse, that thempetoure was dys-
please

Augustus.

pleased with him, he gaue hym leaue to
turne the tale & lay al þe blame on hym.
¶ When Augustus was now .xl. and
aboue, Cinna a younge man of noble
byrth, and nephue to Pompey, was ap=
peached of high treason, that he lay in a
wayte wyth hys complices to kylle the
emperoure. It was tolde where, when,
and howe they woulde haue executed
theyr felony. For they purposed to haue
murtheted hym, as he shoulde haue sa=
crified. The sentence of condemnation
was made ready: but in þe meane season
while Augustus the emperour perplexly
speake nowe thys nowe that, hys wyfe
Liua. coming in, & seyng the case. Do
(quod she) þe phisicyōs be wōt to do
whiche when the accustomed remedies
wyll not helpe, do assaye the contraries.
Wyth sharpe execution thou haste hy=
therunto done no good, forgyue: Cin=
na now beinge detected and betrayed,
can not hurte thy lyfe, thy fame he maye
D. v. helpe

Augustus.

helpe. Forthwyth he sent for Cynna alone to come speake wyth hym, & when he was come, he commaunded an other chayre to be set for hym. Cinna (sayd & emperoure) this fyrst I requyre of the, that thou interruptest me not in mi tale a tyme shalbe gyuen the to speake. Here when Augustus the emperoure, had rehearsed his manifolde benefytes & kyndesse on hys behalfe shewed towarde Cinna, how he had saued hys lyfe, whē at hys cōquest he was founde amōges hys enemies, how he had geuen hym agayne al hys enheritaunce & patrimoni howe moze ouer he had promoted hym to an hyghe rowne, he demaunded of hym, whye he purposed to haue slayne him. Cinna beyng therw soze troubled the emperour thus ended his cōmunicatiō. I gyue the thy lyfe, Cinna agayne afore myne enemy, now a cōspiroure of my death & a traitour. Fro this day let amitie begyn betwene vs, let vs contende

Phocion.

tende whether I more faythfully haue
gyuen the thy lyfe, or thou doest owe it
me: And he offred him þe consulshyp of
Rome. Wyl ye know þe successe & ende
of this matter? Cuius euer after loued
Augustus best of al mē: he made hi sole
hye and executour. Neuer after that
tyme any man conspyre his death.

Phocion.

Phocio a noble citizin of Athēs
was of suche cōstancie and per
fection, þe he neuer was sene of
anye man, eyther to laugh or wepe.
Whē Demosthenes on a time sayd vn
to him, The men of Athens, o Phocion
wyl surely kyll the, yf they begyn ones
to rage. He answered in thys wyse. In
dede, they wyl kyl me, yf the begin to ra
ge but the they wyl kyl, yf they ones be
come sage, and in theyz ryght wyttes.
For Demosthenes spake for the mooste
parte to curry fauour of þe people, and
his wordes were more sugred than sal
ted, more delectable then profytable.

Phocion.

Alexander the worthye conquerour demanded of the Athens men, certayne shippes to be giuen hym. Forthwyth they asked Phocion his aduyse and counsell in this behalfe. Surely (q̄ Phocion) my counsell is, that eyther by force of armes ye vanquish hym, or be the frende of the vanquisher. Brefelye he aduyseed them to Denye nothyng vnto Alexander, vnesse they trusted to wythstande hys malyce wyth force of armes.

Demosthenes.

Demosthenes the renowned orator of Athes, when he was spitefully rayled vpon of a certayne fellowe: Lo (q̄ he) I am put into a contention and stryfe, in whych he that is superiour is inferiour, and he that overcometh is overcommen. Undoubtedlye in knauerye he that hathe the vpperhande declareth him selfe y worst man.
✠ A poore woman had receyued of two straungers moneye to kepe wyth thys condicio

condicio, that she shoulde not deliuer it
 agayne to the one wythout the other.
 One of them within a whyle after say-
 nyng his felowe to be deed, came in
 mournynge clothes to the womā, and
 requyred the money. She thynkyng
 hys felowe to haue bene deed in dede,
 deliuered it. Forthwith cominethe the
 other felowe and begynneth to sue the
 woman at the lawe. She beyng nowe
 put in vtter despayre, Demoustenes
 commeth to the barre, and thus defen-
 deth the womans cause againste the de-
 maundant. This woman, good felowe
 is redy to deliuer the money that ye de-
 liuered her to kepe, but vnlesse thou
 bryng thy felowe, she can not do it, for
 as thou alledgest thy selfe, this cōdicio
 was agreed vpon betwene you, that þ
 money shulde not be redeliuered to þ
 one wout þ other. By this witty āswere
 he saved þ self woman, & eluded the con-
 spiracie of þ false harlotes, whose pur-
 pose

Demosthenes

pose was to receue þe same monye thowse

Demosthenes on a tyme sayled to
Corinth, where was Lais the fayreste
harlot then couëted of all women in the
world. He desyred to lye w her a nyght
But when she demaunded and excedyng
greate sūme of money for one nyghtes
lodgynge, he beinge there at astonyed,
chaūged his mynde, sayinge. I bye not
repentaunce so dere. Signifyinge that
after dyshonest pleasures, repentaunce
foloweth at hande.

Dionisius.

Dionisius kinge of the Syracu
sans, whē he perceiued that hys
son, whom he intended to leaue
kyng after him, had despyled a citizing
wyfe. Being therewith soze angry, asked
hys sonne, whether euer he founde any
suche thying in his father.

Trouthe (q the yonge man) for thou
haddest not a kyng to thy father. Rep
ther thou (q Dionisius) shalte haue a
king

Dionisius.

kyng to thy sonne, vnlesse thou leaue
these paygauntis.

¶ When he perceyued that hys mo-
ther well striked in age, coueted to ma-
rye agayne. He sayde. The lawes of a
realme, o mother may be broken, but þe
lawes of nature can not. Signifying
it is agaynste nature an olde woman
past chyldbearynge to marye agayne.

¶ A certayne straunger came to hys
courte, and sayd, he wolde secretly con-
mon wyth Dionisius, for he coulde
shewe hym, howe he myght knowe a-
foze, when any went about to conspyre
treason agaynst hym. The kyng toke
the man vnto hym, and (all the compa-
ny boyled) bad him say on. Now (quoth
the felowe) gyue me sy? kyng an hundred
pounde, that thou mayeste be thought
to haue lerned the feare of me.

He gaue the money & made as thoughe
he had lerned it, maruelyng at the man-
nes subtile deuyle. For thys faynyng
was

was not a lytle profytable to feare hys
subiectes from conspyryng his Death.

E Demanded of a certayne persone
whether he were ydle. God forbid (quod
he) that this thinge shulde euer chaunce
vnto me: Meaning that it was a right
fowle thinge for heades and ministers
of comō weales, not to execute dyligent
ly theyr offyce. But assuredly herin our
moost drad soueraygne lord king Hen-
ry the eyght may be a mirrour and spe-
ctacle to all prynces and other intery-
our offycers. For who euer either more
prudently, or more bygilauntly hath
gouerned a common weale.

¶ When he herde that one of hys sub-
gettes had hyd hys gold in the ground,
he commaunded it shoulde be brought
vnto him. But after that the man imbe-
selynge a lytle porcyon of the gold, wēt
and dwelt in an other cytie, and there
had bought a pece of grounde, the king
called hym home agayne, and restored
vnto

Dionenes.

unto him all hys golde because now he began to vse his riches and left to make a thyng profitable vnpromysable.

An excellent prayer vpon instrumentes he allured wth great promyses vnto him & bad him synge & play in the best wyse he could. For the more conigly he played & sang, the greater rewarde he shuld haue. When he had played before the king a good sort of daies very curiously, and the kyng gaue hym nothing, he began to aske his rewarde. (Why quod Dionisius) the rewarde that I promysed the, I haue faythfully payde. Howe so quod the felow: ther was not one penny giue me. (Yes I haue giuen y^e quod the kyng) pleasure for pleasure. For I haue no les delited the wyth hope, then thou me wyth synngynge.

¶ The same Dionisius wonderinge at the excepyng faythfulnes of Demio & Bithias: I pray you (quod he) receiue me also into your frendshyp, For Dio-

E. i.

nisius

Diogenes.

nisius had sette vnto the one a daye of death, & when he desyzed leaue for a few dayes to go home to hys house to set all thynges in orde, the other became hys pledge vpon this condicio, yf he retourned not at the day set, his felow shoulde dye for hym. He came agayne desyryng rather to dye, than to deceyue hys cred. The kynge not only pardoned the man whom befoze he had condempned, but also w greate wonder desyzed to be the thyrd frend amonges them. Dionisius this mans son was expelled his realme So when one sayde vnto hym, What doth thy lerning now helpe the. Truly (q he) thus moche it helpeth me, that I can easely beare so greate a chaunge of fortune, He dyed not for thoughte, he kylled not hym selfe, as other men be wont in thys case but went to Corinth and there taught a gramer schole.

Agathocles.

Agathocles

Agathocles had a potter to hys father. Now whē he had conquered Sicile, and was proclaymed kyng: he was wonte vpon hys table by hys golden pottes to set erthen pottes, and shewynge them vnto the yonge men, to saye: Where before I made such pottes (shewyng the erthen) nowe by my vigilance & prowesse, I make such pottes, poynting to the golden. He was not ashamed of his former state, but thought it more gloriouse, by vertue to wyne a kyngdome, then by inheritaunce to receyue that is left.

Archelaus.

Kynge Archelaus, when at a feast one of his familiars, but some what vnshametaste, begged a certayne cuppe of hym, commaunded hys seruaunt forthwith, to gyue it to Eutripides, whiche also was there presente, When the other wōdered at thys dede Thou (o the kyng) arte worthe to
 C.ii. aske

Themistocles.

aske, and not to receyue: but thys man
is worthy to receyue wyth askynge.

Themistocles.

Themistocles þ noble capitayne
of þ Athenienses, beyng requi-
red of Simonides þ poete, that in a cer-
tayne mater he wold gyue for hys sake
a false iudgement, answered. Neyther þ
shal be a good poete, yf besyde the mea-
sures of musyke thou makest thy ver-
ses: neyther þ a good ruler, if þ pro-
nounce any thyng agaynst the lawes.

His Doughter had sundry woers, but
he prefetted an honest ma of small sub-
staunce before a great ryche yong man.
Hys frendes meruelynge why he dyd so:
þ had rather haue (w he) a man wout
money, then money wythout a man.

Aristides.

Aristides for his iust & true dealing
surnamed the righteouse, admy-
nistred to the conimon wele, alwayes
trustyng to hym self onely, nat sekynge
ey-

Hellesides.

eyther counsaile oz ayde of any other.
He much abhorred felowshyps, lest he
myght be at any tyme inuegled by the
force & power of frēdes to do anythyng
otherwysse, the the tenour of iustyce & ho
nesty requyred. Lorde god howe greate
ly dyd this mā flee al partiality and fa
ctions, whych for none other thynge es
chued friendships, but bycause he wolde
not by them be enforced to do any thig
that were not ryght, oz be constreyned
to abstayne from that whych he iudged
auaylable to the common wealth.

He was at variaunce wth Themistocles
wyth whome on a tyme when he was
coupled to go i embassage into a strāge
coustrye, as they were goyng, wylt thou
o Themistocles (wth he) p^r in these moun
taynes we lay downe our nialyce & dys
pleasur. For if thou wylt, at oure re
tourne we shal take it agayne. He pre
ferred the cōmon vtilitie afoze hys pry
uate affections. For of these cōmonlye

E.iii.

spzyn=

Aristides.

Springeth al þ destruction of mans lyfe
When the men of Athens, where so
fore styred agaynst him, that they went
aboute to banyshe hym, by a certayne
kynde of cōdemnation, whych they cal-
led Ostracismus, bycause euerye man
shulde wyte in a shell, the name of
hym, whome they woulde haue exiled,
(for so cōmonly were men of great au-
thority amonge them banysched) a cer-
tayne man of the countrey vnlettered
brought him his shell, & desyzed him to
wryte Aristides name in it: To whome
Aristides sayd: Why good felowe know-
west thou Aristides: when he answered
no but that it greued him, þ he shuld be
called rightuouse. Aristides helde hys
prace & wrote his name in the shell, &
so deliuered it to the felow agayne. So
myldly he bare his vniust cōdenatyon
Certes it was a ryght graue testymo-
nie of an innocente lyfe, þ of so great a
multitude, ther was none whyche coulde
lay

Aristides.

laye to his charge, any other thyng then the surnaine of a righteous man, which name yet he gaue not him selfe, but hys frendes yea the people them selfe gaue hym it.

When he should go into exile, he helde vp his hādes, to the goddes, & besought them that they wold so prosper the matters of the mē of Athens that Aristides shoulde neuer come in theyr myndes. For in things afflicte and trouble some the people be wont to fle vnto excellent, wyle, and renowned men: which thyng came to passe. For the thyrde yere after hys outlawry, when Xerxes wente about to inuade Athens, Aristides was called home agayne from his exile.

At a certayne assemble, wherein Aristides w stode, but in bayne, the reasōs of Themistocles, departynge away w an open & cleare voyce he testifyed, that the matters and affayres of the Athenienses shoulde neuer well prospere,

C. iiii.

ne go

Aristides.

he go forward, onles both he and Themistocles were cast into prysen. He desired rather to go to prysen, then that for the debate and stryfe of two, the common weale shuld be hyndered.

¶ What tyme he sat as iudge to determine a certayn mater, betwene partye & partye, & the one party to thintent he wolde kyndle Aristides agaynst hys aduersarye made rehersall besyde hys mater of many thynges, whycher those that had spoken agaynst Aristides, Aristides interruptynge hym sayd, Good felowe, let those maters alone now, and yf he haue any thyng hurted the speke. For at this present tyme I syt as iudge to the and not to my selfe.

¶ Themistocles sayd in a certayne assemble where the cytizens were gathered togyder. & he had founde out a counsell, whych hyghly pertayned to the honour & dignity of the cite, but the thing was of such sort & it myght not be published

lyshed & declared before them all. Here
 the people agreed, & he shulde disclose it
 to Aristides, and if he allowed it, they all
 would allowe it. Nowe then Themis-
 tocles had declared vnto Aristides that
 he thought of burninge the place where
 the Grekes hyppes stode (for so shulde
 it come to passe & the Atheniēses should
 be rulers & lordes ouer al Grece) Aristi-
 des conuynng forth to the people, sayd,
 Undoubtedly nothyng is more profita-
 ble then the counsell of Themistocles,
 but agayne, nothyng is more vn honest
 then the same. Whych voyce when the
 people hearde, they forbad Themisto-
 cles to make any mo wordes herof. As-
 suredly here the citizens of Athens (for
 in them then was the gouernaunce of
 the same, shewed them selues to be of a
 wonderfull noble courage, in & they a-
 bandoned, & vtterly refused profyte ioy-
 ned wth disworshyp, and therewithall de-
 clared also, how great the auctoryte of
 renowned

Aristides.

renowned vertue is in the they doubted
not to conyrt the fortune of the hole cō-
men weale, to the iudgement of one mā.

✝ Aristides was chosen on a tyme, to
be treasurour of the cpye, whych office
when he had executed very purelye and
vncorruptely, yet he was accused of
Themistocles, and condēned of extorti-
on. But through fauour of þ most wor-
thyful and honest citezens, he was not
only relefed of the americiament, whych
was assayed bpō hym, but was apoynt-
ed also agayne to þ same offyce, whych
by simulation euen for the nones, he so
administred the omittynge his former se-
uerity & roughnes, he shewed hym selfe
gētle & facile, to suche as loued to waue
ryche wth the detrimēte of cōmon welth
By whose labour it came to passe that
the people the thyrde tyme wth hyghe
fauoures assigned eftsones the same of-
fyce to Aristides.

Then spake he & sayd: For the well exe-
cutynge

Arctides

cutynge of myne offyce ye condempned
me, & now by cause contrarie to equyte
I haue graunted manye thynges to þ
pople of the cite, ye haue iudged me
worthe of honour. Certes, thys man
knew, by what meanes he might growe
in fauore w the people, saue þ he had
rather be ryghtuouse, then gloriouse.

¶ When Arctides beyng wrongfu-
lly condemned to dye, was led to execu-
tio, one of his enuyes spat on his face
He dyd nothyng elles but wypped hys
face, & smiling sayde to þ officer þ went
w him. Admonyshe thys person, that
hereafter he gape not so vnnianerly.

Pericles.

Pericles the Atheniense, to hys
frende requyrige him to beare
falle wytnesse for him. wher vn-
to was knyt an othe, þ is to save a per-
iurpe: answered, he wolde hys frende
but vnto þ aultre. Signifiége þ so far-
forth a manne may do pleasure to hys
frend

Pericles.

frende, as he go not beyond the boundes of religion and honestye.

When the eclyps of the sone sondeinly chaūced. Pericles seing other very many, but in especiall the gouernour of the nauy dismayde & soze astonied ther at, wth his cloke couered h^e gouernours face & asked him, whyther he thought thys to be a straunge token: when he answered no, what differēce then is there (w^{ch} he) saue that the thyng & now we causeth this darkenesse is greter then my cloke. Meanyng full prudently, h^e by the coumynge betwene of the moone, the sunne is h^{yd} from vs, euen as the cloke being cast betwene, letteth h^e other mens sighte and that the thyng which naturalye is done, is no stronge token, or such monstrous thyng, as men shuld fere.

2^d Diogenes

Diogenes a philosopher of h^e secte of Cynickes, vnto one which counsayled hym, that nowe in hys age, he

he shulde repose hym selfe, & cease from
laboure, answered: If I ran in a run-
nyng place for the mastyre, shulde I
when I were nowe nere the goale, stake
my runnyng, or rather increase it, ryght-
ly he iudged þ the study of vertue þ ne-
rer one draweth to his ende, is so muche
þ more to be inforced & hastened, bycause
it is a great shame then to waxe fapnte
& colde from an honest purpose.

2 He disalowed þ madnes of mē, that
wolde bye & sell thynges precyous for
least, & agayn þ vilest thynges for most
For an ymage or picture, he sayde why
che was a very vyle thyng, whas solde
for much money, where as a busshell of
meale, whiche was a ryght precyouse
thyng, was bought for very lytle mo-
ney. The ymage is nothyng necessary
to mannes lyfe, but withoute meale we
cannot lyue. Wherefore (q he) it were
more conuentient þ meale were muche
derer thē ymages or pyctures. The phi-
losopher

Diogenes.

losopher esteemed & prizes of thinges by
theyr naturall vse, where as the people
esteemed them by foolish persuatyon.

20 Alexander the great on a tyme came
to Diogenes to se hym, and thus he
spake vnto him: I am come, O Dioge-
nes, to helpe the, bycause I se thou lac-
kest many thynges. To whom Dioge-
nes made answer: Whether of vs two
is more nedy, I, whych besyde my scryp
and cloke desyre nothyng, or thou why-
che not contented wyth thyne owne real-
me, that thy father lefte the, casteste thy
selfe into so many hasardes to get the a
large dominion, in somuch that þ whole
world semeth scarce ynough for thy insa-
table couetyse.

21 The supersticion of men that were
feated wyth dreames, he thus mocked
The thinges (q he) that ye do wakynge
ye nothyng regarde, but the thynges
that slepyng ye dreame, ye carefullye
and busily seache out.

A cet

Diogenes.

A certayne ryche man vnlearned, but
corallye cladde, he called a shepe with a
golden fleese.

When Diogenes sawe the offycers
ledde one, taken for stealyng a cuppe,
out of the treasure. (Lo q he) the great
theues leade the lytle thefe, woulde god
thys coulde not be trulpe spoken vpon
some chrysten offycers, by whom other
whyles he is broughte to the galowes
whych he haue stolen the value of twen-
tye pence, where they waxe ryche with
great thestes or pyllages rather and ex-
torcions, without punysshment.

What tyme Phylippe kynge of the
Macedonians hadde an armie lyinge
at Cheronia. Diogenes came thither
and he was taken of the souldyours,
& brought to the kynge, which as sonne
as he sawe Diogenes (who was vn-
knowne vnto hym) cryed out angerlye
a spy, a spy. To whome Diogenes
forthwyth answered. In dede Phyl-
ipp.

Diogenes.

Wp, I am a spye, for I am come hyther to spye thy madnes, whyche not being contented w the realme of Macedonie, by thy inuoying of other mennes realmes, puttest thy selfe in daunger to lose both thyn owne kyngdom and also thy lyfe. The kyng wondering at the mans franke speche and bould langage: commaunded he shoulde escape wythout any hurte to be done vnto hym.

The sayde, loue is the busines of ydel persones, forasmuche as thys affection commonly assaileth those that be giuen to ydelnes & ease. So it cometh to passe that whyles they loyter in ydelnesse, they fall into a thyng most full of busines, and yet in the meane season they do no good thyng at all.

The saide, good men be the ymages of god: for as god is best, so it is thys proprietye to do wel to all men, & to hurt no man. Thys ymage shyneth & is espyed muche better in wise and good men the
in

Diogenes.

In carued or grauen stockes & stones.

For asinuche as god is without body.

The sayde couetysle is the mother cytie and heed of all euylles. Not muche swatynge fro Salomon whyrhe calleth it the rote of al euylles.

Demaunded, what beast hath the most venenous byttinge. Yf of wy lde beastes (or he) thy question be, a backbiter, yf of tame beastes, a flatterer.

For a backbiter outwardly pzetedethe hatred, but the flatterer inwardlye vnder the personage of a frende, hurteth much more greuoussly.

Demaunded what couitryman he was he answered a worldly iuan. Sygnyfyng he a wyse man, where soeuer in the world he helyueth in his owne countrie

Diogenes was asked howe he wold be buryed. Caste my deed bodye (or he) in the felde withoute pompe of buryalles. What (or his frendes) to þ foules of the ayre and to wy lde beastes

Aristotle.

No not so (¶ Diogenes) but laye my
staffe by me, wher wth I may drive them
awaye. Howe can that be? ¶ they thou
shalt haue no felig. And how (quod he)
then shall they? pyckying and tearynge
hurte me, yf I fele them not.

¶ To the redresse of mannes lyfe, he
sayde be requysite eyther faythful fren-
des or sharpe enemyes, bycause the one
do aduersyte and the other reproue vs:
So eyther of them thoughe by dyuers
wayes yet they be a like profytable, why
le we lerne by them oure defaultes and
byces.

Aristotle.

Aristotle the phylosopher maister
to Alexāder the great, was wopt
to saye, that the rotes of learninge
were bytter, but the fruytes swete and
very pleasaunt.

Demaunded, what thyng ware the
sone olde, he answered, thanke. ¶ As-
kinge that the remembraunce of inu-
rye

Aristotle.

eye stycketh very faste, but the memory
of a good turne is gone anone.

¶ He was accustomd to saye, that
thre thynges be mooste necessarie for
the obteynynge of wysedome, nature,
doctrine, and exercyse.

¶ When Aristotle was enformed that
certayne lewde felowes hadde rayled
vpon him. As longe (quod he) as I am
not wyth them, let them bete me wyth
whyppes, if that can do them good.

Signifyeng that those thynges ought
vtterlye to be despyed of a wyse man,
whych do nothyng hurt hym at all: un-
les he thynketh hym selfe hurted.

¶ Demanded what a frende is, One
soule (quod he) in two bodies.

¶ He sayde that some men so spare, as
though they shuld lyue euer, agayne o-
ther soe so spend & lashe out, as though
they shuld dye wythin an houre after.

¶ When Aristotle was asked howe
moche the wyse and learned do dyffere

from the vnlearned & ydiores, he answered, so moche as the quypcke dysfre from the ded. Meanyge & a mā without knowlege is a block rather then a mā.

¶ He sayd, beautie is of moze strength and efficacie thē any Epytyle or letters, to set forth or commende a person.

¶ He had this often in his mouthe. O frendes, there is no frende. Meanyge that there be manye frendes in name, but few or none in dede.

¶ He sayd, noman shuld eyther prayse hym selfe or dysprayse hym selfe, because the one bittereth a mannes bayne gloze, & the other bewzeyeth his felow.

The same Aristotle aduertysed men to consydre and marke pleasures, not commynge but departynge, that is to saye, not before but behynde. For when pleasures be cōmyng wyth theyr peyn- ted faces they flatter vs, but when they departe, they leue behynde them repen- taunce and sorowe.

Chales.

✠ When one blamed hym bycaused he
gaue his almouſe to an euill man. I
pytied (quod he) not the maners, but the
man. Affuredly a good man ſuccoureth
alſo the wycked in neceſſitye. For thys
dutie we owe, though not to the merites
of him that is holpen, yet to nature.
Alſo it is poſſible he may be good, why-
che nowe is euill.

Chales.

Thales beyng demaunded what
is oldeſt of al, aunſwered, God:
why ſo: bycauſe he was without
begynnyng. Demaunded what is
fayreſt of all, he aunſwered, the worlde,
for it is the worke of god, and nothinge
can be fayrer then it. What greateſt
place, for it receiueth al: what ſwyfteſt
the mynde, for it runneth throughe all
the thoughtes of man: what ſtrongeſt
neceſſitie or deſtynye, for it paſſeth all:
what wyſeſt time, for it fyndeth out al.
He ſayde there is no dyfferende be-

Chales.

twene lyfe and deathe, bycause they be bothe naturall a lyke, and death is no moze euill then is the byrth of man.

And when one asked hym why he then dyed not, he answered agayne, even bycause there is no difference. For if I should rather desyre the one then the other, so should I make a difference.

Demanded what thyng were harde. He answered, a man to knowe hym selfe. Undoubtedly the people iudgeth nothyng easyer then thys. For we see other mennes thynges better then our owne, and euery man is a flatter of hym selfe. Agayne when Chales was demanded what thyng is easye, he answered, to gyue good counsell to an other man.

When he was asked howe a man myght moost easly beare hys myffortune. Yf (or he) he wold beholde his enemyes pressed w greater myffortunes.

For many men by the contemplacyon
of

Solon

of other mennes felicitie & wealth make
their calamitie more greuous vnto the.
¶ When Chales was demaunded how
a man myght best and most iustly lyue
If (quod he) the thynges whyche he re-
bukethe in others, he comytteth not the
same him selfe.

¶ Solon.

Solo the sage was wot to sai
that tyrvintes frendes be ve-
ry lyke vnto castyng coütters
whiche be set at the pleasure
of the caster of accomptes, otherwhiles
worth many thousādes, otherwiles ve-
ry lytle. otherwyles nothyng.

¶ Demaunded howe it myght be that
leeste wronge myght be done amon-
ges men. Yf (quod he) they that suffre not
the wronge wyl be so sore greued ther-
wyth, as they that suffred it in dede.

For vndoubtedlye who so euer trans-
gresseth the lawes. hurtethe not one co-
moner nor subiecte, but the commone

f.iiii.

weale

Solon

weale, as much as in him is. But now
while whē other be hurtēd, we (thoughe
we be common officers appoynted to se
due correctiō for byces) eyther syt still
or reioyse also therat, without doubt we
gyue audacitey and boldnesse to verpe
many to commyt al kynde of mischefe,
bycause eyther for foolyshe pytie, or for
lacke of chrystyan charitie, thynkyng &
matier apperteyneth nothyng to vs we
wyl not se the good lawes of good prin
ces executed vpon offenders.

Critiacus.



Critiacus made a law, & they
which commytted any crime
in theyr drōkenesse shuld ha
ue double punishment.

He allowed victories gotten wyth
out sheddyng of bloude. For suche as
were gotten wyth moche bloude of the
citizens he iudged no victories.

He was wonte to saye to suche as
wente

Antisthenes.

wet about to be married. *Equalē tibi ducto.*
Mary thy mache or felowe. For he had
lerned by experyēce what incomodities,
commonlye chaunce by ouer hygh ma-
ryages.

Antisthenes.

Antisthenes the Atheniēse beinge
denianded what maner lernig
is moost necessarye, answered,
to vulerne euylles. For that thyng is
not only fyrst, but also moost harde.

He sayde that vertue is a thyng of
workes, and that it nedeth not manye
wordes nor much learnynge.

He sayd a wyse man lyued not after
the lawes ordeyned of menne, but after
the rule of vertue. Meanyng that
thynges be not therfore to be done or
escheued, bycause the lawes bydde or
forbydde the same, but bycause the
selfe raysonne telleth, that thys is honest,
this dishonored. Agayne the lawes pre-
scribe not all thynges, but the rule of

f. b.

vertue

Anacharles.

vertue teacheth euery where that is honest, and what otherwyle. Certes, a constrained vertue is no vertue.

Anacharsis.

Anacharsis the Scythion sayd, that a vyne beate thre closters one of pleasure, an other of drunkenesse, the thyrde of displeasure. Signifyenge þ a moderate vsynge of wine is pleasaunte, bicause it slaketh the thyrst a larger vsynge gendryth drunkennes, & most large vse of wyne causeth cryfe murther and diseases. A certayne man of Athens vpbayded hym bycause he was a Scythia borne. My country (qu he) is to me a reproche but thou arte a reproche to thy country.

Demaunded what in a man is the worst thyng, and what the best, he answered, the tonge. Meanyng that the selfe same parte of a manne byngethe most vtilitie, yf it be wpyth ryghte reaso gouerned, and agayne is mooste peryllouse

Anacharles.

loue and hurtful, yf otherwyse.

This Anacharles was accustomed to saye, that it were better for a man to haue one frende moche worth, then many frendes nothyng worth.

He was also wonte to saye y^e lawes be lyke spyders weddes, wherein the weakest and moſte feble beaſtes be caught and ſtycke faſte, but the ſtrongest breake out. So lawes do bynde the poore and meane perſons, but the riche coppes eſcape vnpunyſhed.

¶ Zeno.

Zeno Citticus to a certayn yonge mā which was alwayes prating, ſaid I trowe (good felow) y^e eares be fallen into thy tong. Declaryng here by, that it ſhulde be a yonge mans proprietye to heare moche & ſpeake lytle.

Demaunded what is a frende, he answered another I. Syngnifyeng that an entyer and hartye frende no leſſe loveth his frende then him ſelfe.

¶ Yonge

zeno .

Kynge Antigonus to suche as wondered whyche made so muche of zeno. answered, bycause where as he hath receyued muche of mie yet he lyueth neuer the softer a lyfe, when he heard that he was dead, he syghed, sayinge . what a loke and examynet of my lyfe haue I nowe losse : For zeno was a man of moost sharpe iudgement, and mooste farre from all flatterye.

2d zeno had a bounde man which conueyed and imbeled awaye certayne thynges from hym, he commaunded he shulde be whynned, when the boundma excused hym selfe vnder thys coloure, sayng: It was his destiny that he shuld steale, whych destinye it lay not in him to wythstand. It is also (quod zeno) thy destinye to be whynned. The seruaunt alledged the necessitie of destinye to the excuse of hys faulte, zeno returned that necessitie also to hys punysshment, that that was also his destiny.

Alpoung

Cleantes.

A ponge-man whose tongue neuer stinted babylng, he toke vp wyth thys propre sayenge: For thys purpose we haue two eares & but one tounge, that we shulde heare very much, and speake very lytle.

Cleantes.

Cleantes was so desirous of lerning, beig a very poze mā that he was glad to draw water & cary cākerdes at nightes & mozyniges, to thintent he myght get wherw to fynde hym selfe to schole in the dayes. In so much that on a time he sayd to his familiers, whē he had gotten a lytles money by such occupaciōs, and throwinge it down. Lo Cleantes is hable to finde at schole an other Cleantes, yf hym lusteth.


When one dyd hytte in hys teathe, that he was verpe fearfull. Therefore (quod he) I syn very lytle. Undoubted lye suche fearfulness is good, whyche frayeth

Socrates.

frayeth men from foule thynges, and maketh them ware and circumspecte.

¶ When he reasoned wth a certayn younge man, whome he sawe, was not very attent, ne ready to heare hym: He asked, whether he perceyued what he sayd, when the yonge man sayd, yea: why the (quod he) perceyue not I howe thou dost perceiue.

Socrates.

 Socrates the Rhetoriciē, who was so fearful and timorouse of nature, that he durst neuer make oration opely i presence of the people, being demaunded why, sith he him selfe was not able to make an oration in an assemble of people, he yet taught other: Bicause whetstons (quod he) them selues can not cutte, yet they make kniues and weapons sharpe, and able to cut other thynges.

¶ Demaunded, what maner thyng is Rhetorpyke, he answered, To make of lytle

Philoxenus.

of lytell thynges great : and of greete
thynges lytle.

¶ Whe Iſocrates ſawe one Sopho-
cles the wyter of Tragedies folowynge
after a very fayre perſonne, wyth whoſe
beutye he was taken in loue, he ſayd. O
Sophocles, a man ought not onelye to
kepe his handes contynence but alſo his
eyes. A ſayenge trulye, not vnworthye
for a chryſten man.

Philoxenus.

DPhiloxenus on a tyme beyng
at ſupper wyth kyng Diony-
ſius whe he eſpyed þ a Mul-
let fyſhe of an exceedyng big-
gnes was ſet at kinges meale, wher as
a very lytle Mullet was ſet before him
he toke the litle Mullet & layde it to his
eares. At whych dede when Dionyſius
the kyng had great meruayle, and de-
maunded the cauſe, why he ſo dyd, In
my handes (ſhe) is Galatta, concer-
nyng whome, I fayne woulde haue
aſked

Philoxenus:

asked certayne questions of thys fysh
And he sayeth, he knoweth as yet lytle
or nothyng, by reason of hys tender
age, but he hath a geate graunde father
he sayth, whyche lyeth now in your
dyshe, who can tell very much
of þ mater. if I might talke
wyth hym. The kyng be
ing herwith delyted,
and made mery
sente hym hys
Gullet. .

Here endeth the fyyste booke.

The Second

booke of the Garden of wyse=
dome, wherein are conteyned
wyttre, pleasaunte, and
nette sayenges of re=
nowmed persona=
ges collected by

Richarde
Cauer=
ner.



The Second

Book of the Garden of Love

Some of the most beautiful

and interesting of the

newest persons of the

present day

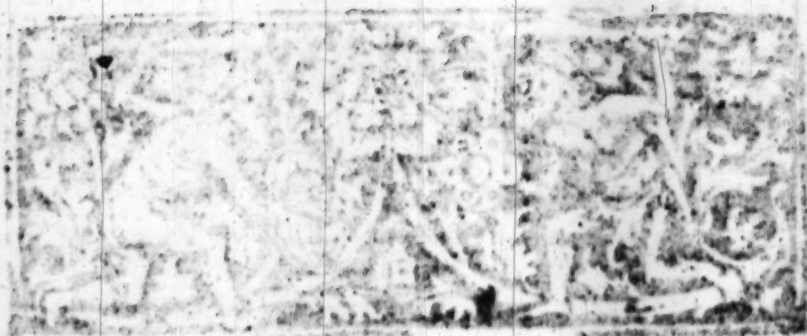
are collected by

the author

of the

book

...




Richardus Cauerue to the
gentle readers.

I Confesse my selfe a dettor vnto
you, gentle readers, in that
I promysed in my former booke
to adde the second assuredly,
althoughe I haue marked that thys
argument or wytyng is not welcome
vnto you, as well for the veritie of the
matter, as for the sharpnes of the sen-
tencis (for whiche consyderacion they
were called of the Grekes Apophtheg-
mata, that is to saye shorte and quicke
speakinges) yet for my sondry occupa-
cions wherwith I am diuersly interrup-
ted. I shall not be able to make me pro-
myse good, namely, in suche sorte as I
may satisfie, eyther your expectation, or
myne owne. Wherefore I muste de-
syre you, not onely to pardon myne in-
condite and grosse phrase, on whiche

ye shall happen to stonible, but also to
wynke at the confuse orner herin. For
order in thys booke, I protest, I kepe
none, but accorpyng to the prouerbe
that fyrste comyneth of the hande that
I wyte. And thus fare you well, and
se ye fauour myne honest endeuyours.

Here foloweth the seconde booke
of the garden of wysdome con-
teynynge wytty & pleasaunt
sayeng of renowned per-
sōs, selecte by Rycharde
Cauernier.

Of Achilles.
 Achilles was asked of A-
tix which were the gretest
and hardest labours that
euer he toke. vppon hym.
He answered, those that
he susteyned for hys frendes. Agayne
Atix

Atax asked hym, whyche were the most
 pleasaunt laboures, þe euer he suffered,
 he answered euen those same, Whea-
 nyng herby, that a noble and worthy
 personage adourned in dede wth he-
 roicall vertues, brenneth wth a cer-
 tayne wonderfull desyre and luste, to
 further the common weale, wth which
 desyre beyng pricked and inwardlye
 tickled he valiauntly ventureth vpon
 most hygh and ieopardious matters,
 nought regardynge hys owne priuate
 weale, but hys countrys vtilite and
 benefite. When wth this noble courage
 wth thys ardent zeale and stomake he
 is thus capte, Doubtles nothyng is
 sweeter, then vpon thynges most
 diffycile and weyghtye to enterpryse
 and to go throughe in, euen as vnto
 a musicien nothyng can be more plea-
 saunte, then the most conyng exer-
 cises of hys arte.

Don: **Alfonfus** kyng of
Aragon.

A Certayne knyghte hadde ryot-
tously and prodigally wasted all
hys patrimony and landes whiche
were very greate, and moreouer had
indetted hym selfe exceedingly moche.
Hys frendes in the courte were suters
to the kyng for him, that at least hys bo-
dy myght not be imprisoned for hys
dettes. Alfonso maketh them this
answere. If he had bestowed this so
great ryches eyther in the seruyce of me
his prynce or vpon the commune weale
of hys countrey, or in releuyng of hys
kynnsfolkes, I coulde heare your sute.
Nowe syth he hath spent so greate sub-
staunce vpon hys body, it is mete, that
hys bodye suffre for it. Let thys be a
lesson to all prodigalities chyl dren to
plucke backe theyr fete betymes ere
all be wasted, leaste yf they do not,
they

they happen to be serued as this wyfe
gentylman was.

When he herd saye, that a certayne
kinge in Spayne shulde saye, that com-
playnyng was not comlye for prynces and
noble men, he made an exclamatiō and
sayd, this was neuer no manes voy-
ce but an oyes. Assuredlye althou-
ghe perchance all kynde of letters be
not mete for prynces, yet the studie of
Gods lawes, the political sciences, mo-
rall letters, and the readynge of Croni-
cles be so necessarye vnto them, that w-
out these, it shalbe very harde for them
to furnishe and dyscharge the offyces
wher vnto they be appoynted.

He was accustomed to say, that wed-
ded persons maye thus passe ouer their
lyues quietlye and wythout complay-
nynges of the husbande, become deafe
and the wyfe blynde.

Signifyenge

signifying, that woman kinde is much
 the subiecte to the sicknesses of gelousie
 wherof vndoubtedly springeth great
 balaunce and playntes. Agayne, that
 the husband is very sore noyed and ge-
 uen with the tangelpunge and inquiet
 tongue of the wyfe, whiche greauaunce
 he shulde lacke, if he were deafe, nether
 shuld he be vexed with the suspition to
 be made Cokequen, if he wanted her
 eye sight, But to this commoditie may
 wife nie & women with detriment & ble-
 mme of theyr bodye verie well atteyne
 if the husband wyl not here that he hea-
 reth, nor the woman se that she seeth.
 This kynge Alfonso was wonderfull
 courteouse and famplyer with all that
 resorted to his court. Wherfore on a
 tyme cattayne his specciall frendes
 consayled him to be ware, lest his o-
 uermuche famplyaritie myght breade
 hym

him contempte, & of contempte myghte
ensue greate peryll, and consequentelye
destruction to hys person. He aunswere-
th. I saye, it is more to be feared, least
seueritie and roughnes gette vs the en-
uye and grudge of oure conons where
vpon hangeth a greater perill of destruc-
tion, than vpon gentle behauiour.

¶ When one of hys knyghtes was al-
waye crauyng somewhat of him and ne-
uertheles forthwith lashed out agayne
what forsooke he receyued at the kynges
hande: Merely (o the kyng) ye I wold
continue to geue the such thynges as
thou askest, I shulde soner beggar my
self than enriche the. For he that giueth
the, both nothyng els but pouer water
into a botomles tubbe.

¶ Demanded whome of his subiec-
tes he had mooste deare vnto hym, he
answereth those that feare rather for me
than me. He meant, that those onelye

be the better friends, whiche rather love
the their prince, then feare hym.

Alio when he was asked whether
he was more bounde to his booke than
to his weapons or armes, he answered:
Out of my booke I have learned both
armes and the lawes of armes know-
ledgyng by this saying that the my-
ghte impute all together unto lear-
nyng.

This sayinge Alfonsus delighted much
in his cognisaunce, whiche was a Prile
cane diggyng her brest with her byll
and launching out her owne bloude
to fede therewith her yonge. To this
pycture he added this inscription. Pro
lege & pro grege, that is to save for the
lawe and for the focke. Signifyng
that a prince ought with a noble cou-
rage to venture vpon al daungers, as wel
for the defence of his people as for the
maintenement of true godlines & religion.

Of

Of Athanasius.



Athanasius was an invincible defendour of the catholyke trouthe, whom became the moost pestilent secte of the Arians coulde not overcome wth scriptures & argumentes, they had conspyred to laye felonious crimes to hys charge, and so to put hym downe. Wherfore throughe their maliciouse suggestions they had so kindled the emperour Constantius agaynst this most godly Byschop, that he straght awarded out hys commission vnto such as they them selues named, to sytte vpon hym. Two pryncypall crimes were layde to hys charge, the one was, that he hadde rauished a woman, the other, that he had cut of, a deade mans arnie to serue for enchauntement. For the proufe of the first, they had hired a woman, to geue euidence agaynst hym that he had rauished

rautched her . For the probatton of
the other crinie, they hadde gotten one
Arsenius sometyme Athanasius lec-
tour, whiche for feare of the Byschops
chastenyng, whom he hadde offended
was fled away from hym . Thys fu-
gitue Arsenius the Artians had hydde
out of mens syghtes for a good space
to the intente it myghte be the better
beleued that he were deade . Neuer-
thelesse thys Arsenius when he hadde
learned thoroughly what they hadde in
hande agaynste hys olde mayster, whe-
ther he abhorred theyr detestable con-
spyraçe, or whether he was desy-
rouse by thys occasyon to come in fa-
uour agayne with hys Byschoppe, pry-
uily by nyght fled hys waye oute of the
secrete place where he was hydden,
and arriuyng at Tyre came to Atha-
nasius, vnto whome he opened all the
matter. Here thys noble p̄late as he
was

was passynge holy, so also beyng of a
crghte sharpe wyt (for accordynge to
the Lordes commaundement he had
iorned the simplicitie of the doue wyth
the prudence of the serpent) he gaue
Arsenius in commendement to hyde
hym selfe, tyll tyme he shoulde be called
forthe for the purpose. To be shorte,
the counceill is assembled, the counsels
spon redde, the woman appeareth, the
byere of a deade man to the terribble
syghte of all that were presente is
brought in, a deade mans arme couer of
beyng layed vpon the biere, is shewed
forth. Whennes mindes were stricked at
the syght herof wyth indignacion and
hatred. For who woulde haue thought
that these thynges hadde bene sayned,
namely of prestes? The woman whiche
had her lesson redy taught her before,
beginneth to tel, howe on a tyme she
harboured this byshop Athanasius in
her

Athanasius:

her house, and howe in the nyght season
when she suspected nothyng els but
anye suche matter, she was by hym ra-
uyshed perforce. Athanasius was
broughte forth to make aunswere to
this accusacion. Here Athanasius of an
excedynge pregnat wit, secretly war-
ned Timothie his preste to counterseyt
hym and make aunswere in his stede to
the woman. For he perceyued full well
that the womā knew hym not so muche
as by sight. When she had ended her
accusacion, she thus begynneth Timo-
thie in his Maysters name, Sayest
thou, woman, I had euere carnally to
do with the and that also by force. Yea
euen thou (o the woman) thou. I saye
yf thou remembreste in suche a place
at suche a tyme dyddest forcefullye ra-
uysh me. Some of them were asha-
med seynge þ womanis sklaunder thus
so easely detected and auoyded, and yet
neuer

nevertheles they dyd not acquitte Athanasius neyther punishe the woman for her sklaundes; bycause the selfe same were hys iudges and hys accusers. They cause than to thother stryng loo, save they, thys mater is to playne, here ye se the arme of Arsenius. Whyche to what purpose it was by the, cutte of, declare thou Athanasius unto vs.

Here with lyke sharpnes of wyte the prudent Byshop asketh them, whether they ever well knew Arsenius. Some of them make aunswere they knewe hys face verie well. Athanasius despyeth leane to sende for one that he shulde haue nede of for thys mater.

They graunted him. To make thoste tale, Arsenius is brought forth, & hys face discouered, Too qd byshop here is Arsenius a lyue; beholde hys eyghle arme, beholde hys lyfte, hole & sounde nowe howe yonder arme cometh, cutte

cutte of declare you. Let this exemple of
this moſte holpe lyuer admoniſhe vs
to ſenſe our ſelves againſt the wply and
craftye forces with columbine prudence
for al haſardes and chaunces.

¶ Sigismund Emperour.



The Emperoure Sigismund
had in hys courte manye
yeres a ſeruaunte, vpon
whome he neuer beſtowed
(r)(i)(a)(r)(e) anye notable benefyte for
all the ſeruyce he dyd hym. On a tyme
as the Emperour rode throughe a wa-
ter chaunced hys horſe to ſtalle. At
whiche thinge his hold ſeruaunt lang-
hed & ſayd to his companions rydyng
wth hym before thempetour. Thepe-
rours horſe had lyke propertie in hys
maſter. Theperour by chaunce hearinge
thys, aſked what he meant. Wherupon
the

the seruaunt. As your horse by his
stalynge addeth more water to the ry-
uer where is already abownde of
water, even so doth your Maesty.

For to suche as be wealthy alredye and
flowe in ryches ye gyue more ryches.

Here thempetour perceyvinge he was
closelye touched of illiberatye, in that
he neuer rewarded his olde seruaunte,
wyth anye worthy benefyte, answered
in thys wyse. Assuredly, I neuer wan-
ted a good wyl to further and auaunce
my frendes and trustye seruauntes,
but ye muste consyder that gyftes of
prynces happen not alwayes to theym
that haue deserued them, but to suche
onlye as the fatall prouidence of God
appoynteth. And this God wyllynge,
shall I euidentlye declare vnto the, so
soone as, my busynes dyspacched, I
shall haue gotten anye opportunitie
and leysur, I whyle after, leysur to his

B.

desyre

Sigismund.

Desyre obteyned, he comaundeth two
boxes of lyke fascion and proporciō to
be brought forth, he fylleth thone wyth
Gold, & the other wth leade of lyke weyght
he byddeth hys sayd seruaunt to chose
whether boxe he wolde. The seruaunte
pepelyng now this, nowe that boxe, stry-
ken wth great perplexitie which he my-
ght beste take, at laste chace that why-
che conteyned the lead whych when he
opened and saw the lead, thou seest now
(¶ The Emperour) that the faulte is
not in me that thou were not amonges
other promoted of me, but in thy owne
myfortune. Declarynge herby verye
prudently that þe happy successe of thin-
ges onely chaunceth vnto men frome
God aboue.

¶ Thys Emperour beyng much
praysse worthy for other thynges, in
thys one thyng was excedynglye to
be commended, that lyke as hys selfe
loued

loued the knowledge of tongues and
of good letters, so he alwayes studied
to auance and promote men that ex-
celled other in learnynge. For whyche
thyng when he was blamed of certayn
prynces of Almayne whyche hated
good letters, that he so exalted men
of lowe byrthe for the commendacion
of learnynge: Why (quod he) should I
not loue suche as nature woulde haue
excell the rest of men? The Almaynes
do attribute verie muche to nobilitie
of bloude. But the prudent Emperoure
observed, that in learned personages
was a thyng of muche more worthy-
nes & noblenes, then in stockes. They
haue the walles of theyr houses por-
tered wyth armes, wyth conisaunces,
and wyth the ymages of theyr aun-
cestours, lerned men haue theyr mynde
furnyshed and decked wyth good dys-
ciplines. Wherefore, as by nature the

B.ii. minde

Sigismunde.

minde is more excellent, then the body, so the ornamentes of the wytte be farre fayrer, then the badges of outward nobilitie. He that hath nothyng els, then y^e armes & ymages of his auncestours, in opinion is noble rather the in dede. But who so is adourned & decked wyth vertue, from whence floweth also that bulgare nobilitie, hath the true & vnfayned nobilitie.

The trouthe of thys matter declareth to all the worlde the moost noble kynge Henry the eyght, who to the most royal nobyltie of stocke hath also ioynded the most true and very nobilitie that is to saye renowne of learyng, of prudence, of graue iudgement mete for so noble & magnyficent a prince. Wolde god al other noble men of byrth would take example of hys Maiestye to purchase vnto them thys renowne.

Plotinus.

Plotinus

Plotinus a Philosopher was
desyred by a certayne paynter
named Amelius that he wolde
suffre hym to porture and drawe out the
fornie & ppycture of hys body. The phi-
losopher wolde in no wyse suffre hym
sayenge. Is it not ynough for men to
carpe aboute wyth them these yma-
ges (poyntyng to theyr bodyes) but
they muste also leaue behynde them
to theyr offsprynge and posteritie the
ymages of theyr ymages to be looked
and gased vpon. Thys paynym philo-
sopher iudgeth wyth Pythagoras, that
mannes bodye is but a sheathe or case
as it were of the mynde, whyche after
a maner it expresseth and resembleth,
and that he seeth the least part of man,
whyche seeth and marketh nothyng
els but the bodye. Assuredly thoughe
pyctures, as well of the lyvinge as of
the deade do oftentymes stirre and

Plotinus.

move the dulle mynde of man, yet it can not be denyed, but that pyctures or ymages of the bodge wythout recordes and monumentes of the mynde to putte men in remembraunce of the noble vertues of suche as be represented by the ymages, be muche moze hurtfull, then profitable. Images of sayntes be lay mens bokes I graūt, so that laye menne be taught and instructed, what greate fapth in Chryste, what example of good lyuynge, what patience what bearynge of Chrystes crosse, they had, that be resembled by those ymages, whyle they were conuersaunt here in earth.

✚ Cyrus the elder.



Cyrus kynge of Persia was wont to say & no man ought to take vpo him to rule other onles

onles he were better, then those whome he toke vpon hym to gouerne. Mea-nyng, that thys is the pryncypall of fyce & function of a prync, to forse for others, and to counsell for the publyke profites and comodities, but this can not be done, onles he surmount and excell the rest of men in wysedome, in vigilauncie, in honestye, holynes of mynd in godlynes. Now it is not the byrth of man that byngeth thys to passe, but ryght institucion, good lettys, experien-
ce of thynges.

¶ When the Persians, bycause theyr countrey was hyllye and rough, coue-
ted to chaunge it wyth a champyon & more gentle soyle, theyr kynge wolde not suffre them sayenge, that euen as graftes and sedes be, so be the maners of men chaunged accordinge to the nature of the countrey. Meanyng herby that he wolde haue harde men, payn-


Cyrus.

full and suche as shulde be gyuen to labour. For a delicate and fyntyle regyō gendreth the delicate and slouthfull persones.

Cyrus absteyned hys eyes from beholdinge of the fayre ladye Panthea. And when Artaspus sayde vnto hym, that the woman was of an excellent betwye, and worthy for the eye syghte of a prince, the kynge answered: Euen for thys selfe cause **O** Artaspus we ought the rather to abstayne from lookinge vpon her. For yf nowe **I** obeying thy counsaile shulde resorte vnto her whyle **I** am as yet at leyser, perchauce she mought so persuaide me that **I** shulde repare oftē vnto her yea euen when **I** shulde haue no leyser, and so be fayne to lytte styll by her syde, my seriouse busynes and affayres neglected. Featlye he chyfted awaye the argumente that semed lasciuiouslye to entyse

entise a kinge or ruler to loue a bewty-
full woman, from lounge suche. Let
Chyptyane magystrates and rulers
take here an holsome Documente and
lesson of a panyng pynce, sensualite
set a parte, earnestlye to remembre theyr
function and offyce wher vnto they be
called of god almyghty, & vnto whom
for the same they shall rendre iuste ac-
comptes, be they now neuer so haulte
and careles.

Artoreres.

 Artoreres kynge of Par-
sia surnamed the myndeful
when a cettayne poore man
presente hym wyth a verye
great apple, he receiued it ex-
cedyng thankfully, and sayde: Howe
in faythe thys felowe semeth to me. to
be suche a person that yf a man wolde
commytte a cite to hys keepynge, he

B. b.

could

Attorexes.

coude make it of a lytle a greate one.

At another tyme a certayne other
vplandyſhe man perceyuyng that dy-
uerſe men brought dyuerſe preſentes
vnto the kynge, & hauyng none other
thyng to preſente hym wyth, he toke
out of the nexte ryuer both his handes
full of water & wyth a cherefull coun-
tenaunce offered it vnto the kynge.

The kynge herewith being delyted, cō-
maunded a potte of golde to be gauen
hym and rewarded hym forthermore
wyth a greate ſumme of money. Let
other nacion wonder at thys Attor-
exes. Englyſh men whiche haue kyng
Henry the eyght to theꝝ Soueraygne
Lorde thynke thys but a tryſle to hys
incomparable humanitie.

20 When Alcides Japſon had ray-
led all at large very deſpitefully vpon
the kyng wyth vnſpyttinge and oppro-
briouſe wordes, the kynge thus farforth
reuenged

reuenged hym, he pronounced by the
Captayne of hys garde, that it was
lesfull for Japson speake vpon the
kyng what he wolde, but agayne it
was lesfull for the kyng vpon Japson
bothe to speake and to do what he
woulde. Cruely weare very straptly
charged by gods commaundemēt in no
wyse to rayle nor gest vpon oure rulers
forasmuche as they represent vnto vs
the person euē of god hun self. Yea and
he adourneth them wyth the honora-
ble title of his owne name calling them
Goddess.

When Artotexres beyng on a tyme
put to flyght, and all hys prouision of
bittayles taken awaye, was fayne to
eate drye fygges and barley breade, O
Lord (quod he) from how great plesure
haue I hytherto bene kept backe?
Here the kyng proued it true that So-
crates the wytty philosopher was
wont

Artotercres.

wont to say. *Optimum condimentum. fames.*
that is to saye hongre is the best salwe.
Assuredly nothing better sauoured me-
tes and drynkes, thā hongre and thrust,
besyde that it is both most holsoine to
the bodye and moost profytable to the
soule. For surfette and dronkenes not
onlye cast the bodye into sundry mala-
dies and sickeneses, but also do distem-
pere the mynde, make man no man,
but worse then a brute beaste, and (that
is worst of all) brynge gods most terri-
ble curse and displeasure vpon hym.

☞ The same Artotercres beyng on a
tyme very sore pressed wyth thrust and
in maner losse for lacke of drynke, Pe-
ribarzenes his chamberlayne sekynge
about for drynke and not fynding any
other, brought at last fro a shepherde
a greaspe botell of water not all of the
clearest. Thys water when the kynge
had

had dronke quyte and cleane bp, be-
 ynge asked whether that dypnke lyked
 him wel, he called God to wytnesse, that
 he neuer dranke wyne moze pleasaunt,
 then was thys water, noz neuer water,
 were it neuer so pure, moze swete then
 thys semed. And afterwarde, the kyng
 elpyng the shepard in hys court, which
 had gyuen hym thys water, made hym
 of a pooze sheparde a ryche gentylman.
 Suche a thyng it is to gyue a bene-
 fite in tyme.

Diontes.



Diontes lonne in laue to
 kyng Artaxerxes, when
 the kyng was greuouly
 dyspleased and angrye a-
 gaynste hym, he was not
 onely vtter relected and thrust oute of
 the court, but also condemned. Whych
 excc=

excedynge unkyndnes dyd not a lytle
bere hym . At laste consyderynge the
mutabilitie and vnstablenes of menes
thynges in the worlde bittered these woꝝ
des to suche as stode about hym.

O frendes take hede of the bykylnes
and sylppery chaunge of fortune, truste
not the flatterye of the worlde, namely
of the courte. For lyke as the fyngers
of auditours when they cast accomptes
can laye otherwhyles an infinite nom-
bre, and otherwhyles agayne but one,
euen so the frendes of kynges now can
do all, and now nothyng. Here ye shall
note that in olde tyme they made theyꝝ
accomptes wyth their fyngers, as now
wyth counters.

Duke Menmon.



That tyme the valyaunte
capytayne Menmon held
warres agaynst the great
Alexander on the behalfe
of

of Darius kynge of Persia, it chaunced that a certayne hyred sowldyours in the armie of Memnon made verye moche raylynge vpon kynge Alexander. Memnon hearynge hym, layde hym on the pate wyth hys speate and thus rebuketh hym. I gyue the wages, s^r knaue, and meate and drynke to fyght wyth Alexander and not to rayle vpon hym. Let Chrysten men at lest wape take example herchy, to leaue theyr rowle and detestable raylynge farre vnworthye for suche as professe Chrystes doctryne, that forbyddeth vs to calle oure brother but fole. Some we cal Pharysees, we be knaue, we desye as naughtye pappstes wyth other lyke opprobrious wordes, vnnete for Chrysten mennes eares, but as for to fyghte agaynste theym, and to confounde them wyth pure doctryne and good luyng, that
we

The Egyptians

We woll not. Agayne other some, we beherctyke, we call Lutheranes, and all þe naught is, but to shewe them charitably where they erre, & ryghtly to instructe them, we wol not.

The Egyptians.



The kynges of Egypte, accordynge to the custome of theyr countrey were wont to take an othe of suche (:)(:)(:): as were made iudges, that althoughe the kinge hym selfe wold commaunde them to iudge any thyng that shulde be agaynste right and equitye, they shulde not iudge it. So greatlye they thought it expediente for the common wealth, that the people shuld haue iuste iudges. But how can that people haue iuste and incorrupte iudges, wher (as is reported) the prince selleth the offyce and power of iudgynge for a great some

some of money. In Englands thanked
be God, in the iudges of the lawe there
is as litle corruption as in any other re-
gio. And yf any defeaute in this behalfe
be, it is soner in inferiour courttes, wher
the iudges be appoynted not by the kin-
ges Maistie but by others, amonges
whom if anye corruption were founde
I wolde wythe for the terrible example
of other they myght be serued as a cer-
taine iudge of whonie I shall nowe
make relation.

Of Cambyses.



Cambyses King of
Persia was other
wise a verie wicked
a cruel tyrant. Yet
ther is no prince of
so dysperate an ho-
pe of so haughty a
life. but yf at the lest
wee other whyles dothe some honeste

C.

acte

acte. For gods prophete is, to gar-
 nyshe and exornate the offyce of the
 magistrat and rulers, and he causeth,
 that for the conseruation of ciuil gover-
 nance in the common weale, some ty-
 me excellent and profytable workes be
 of necessitye done of them that beare
 rule But to my purpose. Cambyfes
 in all hystories is commended for thys
 one facte, for whyche no doubt he de-
 serueth the prayse. In the former parte of
 Asia he had a deputie named Sylam-
 nes, nowe he was crediblye infourmed
 that thys Sylannes beyng corrupted
 wyth brybes and rewardes, had falsly
 iudged agaynste the kynges lawes and
 agaynste good ryght and cōsciēce. The
 mater being examined and founde true
 forthwith he commaunded he shulde be
 put to death, and that the skinne of hys
 body shulde be plucked of, & layd ouer
 the iudgemente seat, where he gaue the
 false

false iudgement, and in hys rowne he
dyd sette Dthane the sayde iudges sonne
to succede hys father in offyce whyche
was admonished by contemplacion of
his fathers skyn, that he should succede
hym also in lyke kynde of punyshment
yt he folowed his fathers stepes.

Thys exemple teacheth them that beate
offyce a rule to remeber, that god suffe-
reth not iniustice nor inturp vnter-
ged. But forasmuche as I haue en-
tered to sprake of Cambyfes, whyche o-
therwyse as I haue sayde, lyued a ve-
ry tyrannouie & wycked lyfe, I thynke
it here good to reporte cettayne hys no-
torpouse crymes and hys ende, to thyn-
tent all rulers, what so euer the be,
maye take example at hym, to feare
God, to preserue the comyn weale,
to execute iustice and iudgement, to ble-
theyr subiectes as men and not as bea-
stes. Thys Cambyfes beganne to
C.ii. saygne

raygne ; after that Cypus hys father
 had made hys viage agaynst the Set-
 thians. And albeit at the begynnyng
 he subdued and conquered Egypte , yet
 anone he forgatte all goodnes and de-
 gendred quyte and clene fro the renow-
 med and excellent vertues of his father
 Wherefore when Dieraspes one of his
 hys chosen counsaylours aduertysed
 hym very freely and sayde vnto hym,
 that the Persians praysed hym verie
 muche, but thys one thyng displeased
 them, that he was so subiecte to the vice
 of Drunkennes. anone he commaunded
 the chiefe estates and lordes of thepyre
 to be called together, and asked of them,
 whether in anye thyng he were worthy
 to be reprehended? They espyenge how
 thankfull and plausyble a thinge flat-
 tery is, answered, no, but that in ver-
 tue and prowesse, he also exelleth his fa-
 ther Cypus, forasmuche as vnto his
 empty

empyre and dominion he had gotten
by waie of conquest the kyngedome of
Egypte. But contrary wyse Cresus a
worthy lord, vnto whose cure and go
uernance Cyrus had committed his
sonne cambyles to be instructed and
brought vp in honestie and vertue, by
cause he woulde merelye, as muche as
myghte be borne, abate the kynges
pyde, answered, and sayd, that Cam
byles myght not be yet compared to
his father Cyrus, forasmuche as
there is not yet begotten suche a sonne
of hym, as Cyrus lefte Cambyles.
Thys thyng then, as feately spoken,
pleased the kyng welynough. Thus
the counsaile being parted, when none
of the lordes had blam'd anye thyng
in him, he commaunded Hieraspes to be
called afore hym, & bad him bryng vnto
him his yonger son. For he woulde
declare, howe well he coulde seme sober

euen when he had moost of all dronken
 for he sayed he wold euen when he were
 dronke wyth hys bowe shote at Dier-
 alpes sonne, & yf he myghte wyth hys
 arrowe stryke throughe hys herte, than
 it myght be iudged, that in the myd-
 des of hys cuppes he waiteth not the
 practyse of couisayles, & iudgemente of
 reason. Yf not that he were worthy to
 be called a dronkeard. To be short. when
 Cambyles had thoroughly washed hys
 braynes wyth wyne, he shotte atte the
 chyld as at an appoynted marke, and
 strykyng hym throughe the herte, he
 commaunded to shuld be tapout, and loo
 he shewed it to the father Dieralpes,
 sayenge, that the chyldes herte was
 well hit, wherfore he myght esteeme
 this well hereby, & he was no dronkeard
 So barbaulouse, so savage and so ty-
 rannicall cruelties, death dronkenness
 bringe vpon the myndes of men, al-
 though

though they were before ryghtly in-
stitute and brought vp, lyke as it is
no doubt, but that kynge Cambyses
was at the begynnyng in hys yowth
brought vp in moost honest maners.

And albeit thys Drōkarde was not ig-
norant of the feate of Chotyng, yet in
the meane season he coulde not vse the
ryght counsailes of reason, but lacked
those vertues whiche he wote to al-
lure men vnto gentle sobriete and to the
stудye of honest renoume. Suche ma-
ner examples muste be propounded vnto
younge men, whiche for & most parte
be geue to the foule vyce of Drōkenes
for what ende folowed of these ma-
ners, a lytle hereafter shalbe declared.

He murdered also hys owne brother
Smerdis, whome he pryuelie caused to
put to deth, lest he myght at anye tyme
be kynge. Furthermore he toke to wyfe
hys owne suster germaine, wheras

nature abhorreth from suche kynde of
 copulation. Nowe it befell so, that
 when kynge Cambyles sat at a feaste
 wth hys syster the quene, for theyr
 sporte and pleasure he set a yonge Ly-
 on and a very eger dogge togyther by
 the eares, so when þe Lyon in strength
 and expercenes had prevayled, an o-
 ther dogge no les experce, brastynge his
 handes wherwth he was bounde dyd
 helpe the dogge hys brother and van-
 quished the Lyon. The kynge was ex-
 cedyngly delyted wth thys syght for
 the faythfulnes of þe dogges betwene
 them selues. But by the same facte the
 quene beyng moued began verve lar-
 gely to wepe and poure oute teares
 and to water her tender chekes. The
 kynge toke thys her weppage verve he-
 uely and demaunded of her the cause
 of her sorowe, she answered in thys
 wyse. Certes, my dere husband and
 brother

brother, even so greate a faythfulnes
myght haue chaunced vnto vs of oure
brother as we se here betwene these
two dogges that be of all one lytter.

The kinge greuously taking thys aun
swere, commaunded he shulde forthwith
be taken out of hys syght and put to
death. But suche maners coulde not
longe haue successe. For God speaketh
in the scripture. Bloudy men and wylly
shal not synyshe halfe theyr dayes be
on the erthe.

Wherefore not longe after, with a
greuouse vengeaunce, God plagued
him. For as he was comminge oute of
Egypte into Persia, when he shoulde
mount on horsbacke, hys swerde felle
out of the skaberd and sore wounded
him in such wyse that he dyed of it.

This example testifyeth, that god woll
not longe suffre tyrauntes to reygne.

For not longe after the death of Cyrus
aboue

aboue þe space of one yere lyued Cambyses, neyther lefte he any heyre of hys kyngdome.

Of Darius kyng of the Persians.

After the deathe of Cambyses, the chiefe lordes assembled together and begonne to conside, whome they myght best make theyr hed and kyng. Seuen were appoynted to deliberate vpon this mooste myghtye matter fyrst, stode vp Otanes, & counsayled that no mo kynges shuld be chosen, but that by leage and sure confederacie made betwene them, all the Lordes myght rule alyke, so shoulde libertie be maynteyned and kepte one euerpe lyde and encry mā at fredome. For before it was well proued by examples, that wher one man is Lozde of somanpe
goods and

and so great thynges, he maye easily be
to proude and haughty, and soone grow
out of kynde & degendze vnto tyranny,
euen as nowe of late it was seen of
Cambyses.

¶ After him stode vp Megabylus,
whiche dysallowynge this counsaile
of Otanes, affirmed, that suche ly-
bertie was muche more hurtfull and
pestiferous to the common weale, then
tyranny shulde be. For noble men and
cittyes yf they lacke a Lorde and hedde
they can not but abuse this libertye
vnto pryuate affection and luste. But
to the entente no suche thyng shulde
ensue, this counsaile and aduise and,
not to haue some one kynge, but to
appoynte certayne noble men, wyth
whome might alwayes remaine the ty-
tle, prerogatyue, and ryght of the Im-
periall power.

¶ The sentences of these bothe, the
thynde

thynde lord named Darius dysallowed
 and counsaied to chose one kinge. for
 albeit in thys kynde of gouernaunce
 lyke as in all other humane thynges,
 many and greate incommodities maye
 chaunce, yet to rule, no gouernaunce
 is so stable, so sure, as is a monarchie
 that is to saye, where one ruleth in
 whose handes is put the charge of
 the hole kyngdom. Verily albeit these
 thre counsaies be all bothe honeste
 and good, yet yf they be compared to
 gyther, sure it is, that nothyng can
 be founde eyther fayrer or more pro-
 ftable then the gouernaunce of one
 persn called a Monarchie, for as muche
 as it most resembleth the diuine and he-
 uenly kyngdome of God. Furthermore it can not be, that con-
 corde can longe be kepte amonges
 free prynces and cities, or there, where
 to the administration of a mooste am-
 ple

ple and myghtye empyre, be a sorte of
Lordes choien in lieu of one kynge,
and that bycause of the dyuersitie of
molte graue and wyghtye affayres whi
che euer amonge, in so large a dominyō
shulde chaunce vpon whiche the prin
ces shulde not euer agree wyth in them
selves. Besydes all thys, there shulde
not want also amonges these selfe prin
ces an inordinat stryde and desyre of
digniti & dominion aboue the rest, ouer
whome some one wolde labour to haue
power as ouer hys subiectes or inferi
ours. And these were in effecte & causes
whych Darius brought forth for & pro
ue of hys purpose, vnto which the other
foure princes subscribed, and so at last
it was determyned after the olde vsage
to chose a kynge. But least any dis
sentio might arysse betwene & seuē prin
ces, they thought it best, to committe
the

the lotte of the election vnto God. It was agreed vpon, that vpon a morninge very erly the prynces on horsebacke shoulde mete togyther at a certayne place, and that he whose horse first neighed, shoulde be forthwyth proclaymed kinge. The prynces retourned euery one to his home. Darius shewed the countayle and determination of the prynces vnto the Scurarde of his house, who forthwith toke the matter vpon hym, to brynge hys lordes purpose to good passe. Wherefore the evening before the day appoynted, he bryngeth his lordes horse and a mate vnto the place appoynted, and there comyncted the horse and mate togyther, to the entent, that the nexte morninge, the place known, the horse myght for desyre of the mate, whych he then shoulde be absente, neigh he accorpyng to hys propertie.

The

22 The mornynge ensuyng, according
to the appoyntement, at the houre pre-
scribed, the sayed prynces do marche
forwarde on horsebacke vnto the sayde
place. They were not soner there, but
loo forth with Darius horse begynn-
neth to neygh, and that they shulde
not doubt, but it was the diuine pro-
vidence of God to haue Darius to
thys kynge, incontinente in an open
and clere wether wythoute anye maner
tempest, it bothe lychtened and thon-
dered whyle the horse neyghed. By
and by the other prynces leapyng of
from thes horses exhibyted vnto Da-
rius kynge honours, and saluted
hym kynge. Thus by thys occasyon
was Darius aunounced to the kynge-
dome and empyre of the Persians, whi-
che he afterward wyth highe prayse ad-
ministred.

The kynge Darius was wont in prayse
of

of hym selfe to saye, that by warrs
and aduersities, he was made the wy-
ser and more prouidente. Certeynlye,
thoughe this be comonly true, for expe-
rience is mother of prudence, yet suche
prudence and wisdom cost the comon
weale moche, warrs for defence of the
countrey be necessary and moch to be pre-
ferred afore cowardly pear and quiet.
And agayne, I graunte such troubles
and stormes do engendre wysdome and
experyence of thynges. But doubtles,
out of the case of necessitye farre better
it were and also moche more godlye, to
fetche wysdome oute of wyle inennys
bookes, then to gathet wretched pru-
dence wyth experimientes and suche ha-
sardes as putte the hole countrey in
daunger.

The same Darius, whe he had impo-
sed layd a tribute vpon hys subiectes
he sent sodenlye for hys collectours,
and

and asked them, whether the tribute
whiche he had assessed, seemed to gre-
uouse and ouerchargable to the com-
mons. When they answered that it
seemed meane and indyfferente, he com-
maunded they shoulde demaunde, but
the halfe of þe whiche was assessed. The
prudent kynge in dede intended at the
begynnyng to haue had no more. But
yf he shoulde haue taxed the forthwyth
at nomore, he perceyued they shoulde
not haue bene so well wyllinge to haue
payde it, as they were now, when he
assessed them at the double and after
released them of the one halfe.

When thys kynge had cut a berye
great some granate, one asked hym,
of what thyng he woulde wythe so
haue so greate a nombre as there were
grapnes or kernels, he answered, of
zoppres.

Thys zoppze was the sonne
of Megabyles, whiche was one of the

Darius

sayd seuen prynces, a verie good man,
& a ryght trusty and assured frende to
kyng Darius. Signyfenge by thys,
that to a kyng nothyng ought to be
dearer nor more pfectouse, then good &
faythfull frendes. This sopyre dyd cut
of hys owne nose and eares, & so not be
ynge aknowen whome he was, fledde
awaye, like a fugittive person, vnto the
Babilonians, whiche at þ tyme were at
mortal warre with kyng Darius, say-
nyng that he was most cruelly hande-
led of Darius. The Babilonians bele-
uinge hym, & beinge perswaded by hys
colorable wordes, that hys tale was
true, espyenge hym a verie wyse & har-
dye man, made him one of theyr chiefe
captaynes. He sekynge his occasion, de-
liuerd bp þ hole cytye of Babylō vn-
to Darius. After whiche feate, Dar-
ius was accustomed oftē tymes to saye
that he had rather haue one sopyre hole
and

A soude, the to cōquere an hundred Babilones. Babilon at that tyme was a cytie most flozysynge, & flowynge full of all rychesse, yet preferred he one friend afore an hundred Babilones.

Of quene Semiramis.

Semiramis quene of p̄cariās whi she is croutled to haue buylded Babilō, caused to be wyttē vpon her tōbe this sayenge: What kynge so euer shall haue nede of money, let hym open my graue and take so much, as he woll desyre. Darius after he had wōne p̄citi grynge credite to p̄ tyle wyth muche a do at last remouynge awaye p̄ greate stone, wherwyth the graue was couered, money he foude none at all, but on the other syde of p̄ stone, he founde thys inscripcyon. Onles thou haddest bene an euell man and wyth money be satisfiable, thou woldste neuer haue moued the graues of the deade.

Xerxes.

Of kynge Xerxes.

BEtwene Xerxes & sone
of Darius & Arime-
nes hys eldēt brother
but bozne afore Dā-
us was chosen kyng,
was great stryfe, who
shulde be kyng. So
when Xerxes had knowledge, that hys
brother was comynge from the coun-
tre of the Bactrians, he sent vnto him
ryche presentes and to them that bare
them he gaue in commaundement that
they shulde saye in his name thus vnto
hys brother. Wyth these rewarde thy
brother Xerxes at thys tyme honoꝛethe
the but yf he may be oncs proclaymed
kyng, thou shalte be to him & chyfeste
of all other. Arimenes assuaged wyth
thys excedinge humanyte, lefte hys cō-
tention, & his brother beyngē now pro-
claymed kyng, forthwyth he saluted &
honoꝛed

honored hym as kynge and mozeouer
 dyd sette the crowne vpon hys hedde
 Agayne Herres the kynge for hys parte
 gaue hym the nexte place vnto hym.

Ye shal rede a lyke thing of Jacob and
 Esau in the boke of Genesis.

¶ Thys kynge beyng soze agreued
 w the Babilonians, bycause they tray-
 torously shooke from him, & renouced
 hym for theyr lord: after ones he had
 brought them vnder agayne, forbad
 them to beare any moze weapons, and
 further commaunded they shulde synge
 at the lute and shalmes, kepe harlottes,
 haunt tauernes and alhouses and vse
 wyde and longe garmentes, to thintent
 that beyng molified and made effemi-
 nate wth pleasure, they moughte no-
 moze stude to fall awaye from theyr
 lorde. By thys prudent facte of paunim
 and hethen prynce we be taught, what
 is the successe of dilicate and voluptu-

ouse luyng. *kinge an myd crowned*

When he sawe al Hellepont full of
chyppes and at the see coastes and play
nes of Abydon, fylled with men, he
boasted hymselfe to be blessed and fortu
nate, that he had so greate power at his
commaundement, and anone he wept a
good pace. Artabamus the kynges vn-
cle wonderynge at so sodain chaunge,
asked the cause. Then Herres the kyng
thus answereth.

Oh vnkle, a ryght depe thought en-
treth my mynde, howe short mans lyfe
is, lyth of so passynge great a multitu
de of men that I nowe see whan an hun
dred yeres not one shalbe left a lyue.
Undoubtedly yf man wolde thus con-
sydere & shortnes of hys tyme, & in what
state God hath set hym here in earthe,
he wolde not runne so heedlonge to all
kyndes of myschyses. *thus ended this*
myghty and sheweth to all men **This**
is the *III. C.*

Thys Xerxes what tyme he purposed to gyue battell to Grece, called together all the prynces of Asia and thus sayd vnto them. Lest I mought seme to enterpryse thys thyng of my owne pryncate counsaile, I haue gathered you together, but I woll ye remember that ye muste obaye me rather, then counsaile me. Thys oration of Xerxes is not here recounted, to the intente it shulde be folowed. For wythout doubt it is tyrannicall, and that in two manner wayes, fyrste bycause he abused the assemblie of hys lordes for a colute, to cast a myst before mens eyes, makynge them beleue that al he dyd was done by the aduysle and counsaile of hys lordes, seconde, that he wolde venture vpon a matter so daungerouse to the hole people, beyng forced rather of hys owne sensuall iuste, then induced by blage & wyse counsaile.

D. liii.

When

¶ When this kynge was vexed and almoste put to the worse but of. iii. hundred Lacedemonians where as he hym selfe had wyth hym a verie greate multytude of souldiours: He cōfessed hymselfe deceyued in thys, that he toke wyth hym many men, but fewe souldiours. He perceiued well that it forceth not so muche howe manye there be, as howe well assayed, pyked, and tryed men there be.

¶ When the espies of the Grekes were taken in hys hoste, he would do the no maner harme at all, but mozeouer bad them marke and biewe diligently hys hole armye, whyche thing when they had done, he lycenced them to departe wyth out hurte of anye person. An example of a synguler confidence and assyaunce in hym selfe and in hys power.

Attorekes

Artorrexes .

Of kynge Artorrexes
wyth the longe
hande.

Artorrexes the sonne of Ferres
surnamed wyth the longe han-
de bycause hys one hande was longer
the thother, was wont to say y it is more
kynglye to put to, that to take awaye.
Regalius est addere quam adimere. Meanyng
that it is more worthye for a Prynce
and ruler of the people, to augment
the honoure and ryches of suche as he
hath rule ouer, rather then to diminishe
the same.

When Satibarzenes hys cham-
berlayne begged a thyng of hym, whi-
che was skarfe lawfull, and the kynge
perceyued that he was prouoked vnto
it by one that promised hym .xxx. thou-
sande coynges of that countrey money
for the obteyninge of the sute, the King
com-

Cresus.

cōmaunded hys treasouroure to bzing
hym thyrtye thousande coyne called
Darikes, whiche so sonne as they were
brought hym, he gaue the all to Sati-
barzanes, sayinge. Holde here o Sati-
barzanes. For wyl I gyue the thys
I shall not be the poorer, but I shulde
be the worser & the vnrightrouser man
yf I shulde haue graunted the thyng
that thou demaundest. The most noble
and excellent kyng, had deuyed, howe
he mighte, neyther make sadde hys frēd
noz deflecte from ryght and equitye.

Cyrus the yonger.



Cyrus the yonger, what tyme
he shuld pitche his feld agēst
hys enemyes, hys freende
Clearchus counsailed hym to
kepe him self behind y Macedonians,
& not to cast himselfe into y daunger of
y warres. What saiest thou Clearchus

(¶)

Cressus.

(to the kynge): Dost thou counsaile me
that where as I couette a kyngedome,
I should shewe my selfe vnworthy for
a kyngdome?

¶ Of Cressus.

In the time of Cyrus the great
which was the fyrst kyng and
monarche of the Persians, of
whom we haue hertofore sune
what spokē, reigned the riche Cressus o-
uer the Lidians, & in the first part of A-
sia he warred against kyng Cyrus, but
Cyrus banquished him, conquered his
lande, and toke hym prysoner. Nowe,
when Cressus saw the souldyours of
Cyrus spoylunge, brennyng, and ma-
kyng haubocks of all that was in the
cittie whiche they hadde taken, he as-
ked Cyrus what they dydde. Cyrus
answered, marve they destroye thy
citty, and spoyle thy goodes: No no,
(quod Cressus) Nothyng here is nowe
myne, it is thynne that they destroye.
These

Cresus.

These wordes wyttly spoken moued
Cyrus to calle backe hys sowldyours
from spoyle.

But when by the commaundemente
of kynge Cyrus he shoulde be burnt,
euen when he shoulde nowe goo to the
fyer, he cryed out wyth a very lamen-
table and weepynge voyce, O Solon,
Solon. kynge Cyrus wouderynge
what these wordes shoulde meane, bad
one of hys seruauntes aske hym, for
what cause wyth so greate sorowe, he
cryed thus and named Solon. Then
Cresus drawynge a greate syghe euen
from the botome of hys harte aunswere-
d in thys wyse. Solon, somtyme a-
monges the Athenians was a very
wyle man, vnto whom I once when
he was wyth me, dyd shewe and exhi-
bite moche kynges and worship. I
shewed hym all my power and trea-
sures, whychedone I asked hym whe-
ther

ther he thought that euer anye aduersitye or misfortune coulde happen vnto me, being furnyshed and fensed with suche power and ryches agens all chaunces of fortune, or force of enemyes.

But to this, answered Solon, rebukynge me for my securitie and careles mynde & sayd. No man in the worlde o kyngge Cresus is so happye and fortunate in thys life, that he can be called thoroughly & in euery parte blessed, afore he dye, nether is there any man I assure the, be he neuer so myghty, but some aduersitye maye come vpon hym and ouerthrowe hym or he be aware.

But at that tyme trustynge alas recklessly vpon my happy lucke & successe of thynges, I despyled his wordes, nether coulde I fete thys so excedynge a falle, as nowe I fynde. Wherefore bycause nowe fyrst I vnderstode the sentece of Solon, therfore nowe afore my

Cresus.

my deathe I named hym. And I do
wyshe all men in prosperite not to be
vnmynndfull of mysfortunes and cala=
mities that maye chaunce, lest they
become ouer haughty by reason of their
present felicitie, & greadye to attempte
thynges headly that by occasyon may
be their bitter cōfusyon These thynges
whē Cyrus þe kynge herde, he was not
a lytle touched wyth pytie and clemenci
towardses Cresus and sayde, he wold
not herafter shewe hym selfe to hard by
pon Cresus, whyche was sometyme
a ryght myghtie kynge, for he remem=
bereth that he hym selfe also is a man,
and that it mought chaunce hym to
haue nede of other mens ayde and
mercy. After that, he commaunded
Also Cresus to be brought vnto hym
whome he enterteyned lyke a noble
prynce and vsed hys aduysle and coun=
saylle in al his affayres & procedynges
Thys

Thyſ Cteſus after he was taken priſoner of Cyruſ, by thys argument preferred pear before warrs, that in tyme of pear, the ſonnes be wonte to burye the fathers, but in warrs contrary wyſe the fathers bury the ſonnes.

Of Amynas and Alexander
hys ſonne.



Wyle the Perſians were a loſt and had the chiefe empyre of the monarchie of the worlde they went aboute alſo to ſubdue all Grece and Macedonye. But by cauſe god hath prefixed the certayne lymites to euerpe kyngdome whych can not be paſſed ouer, therfore the kynges of Perſians coulde neuer ſubdue vn to theyr dominions neyther the Macedonians nor the Grekes, Neuertheles on a tyme Perſians ſent theyr ambafſadours vnto Amynas then kyng of Macedony

Macedony and requyred him to yelde
 hym vnto them. kynge Amynas fea-
 ryng the power of the Persians, vo-
 luntarilye in maner submittynge hym
 selfe, promysed to do what so euer they
 woulde haue hym, and inteteyned the
 Ambassadour wyth all kynde of hu-
 manytie, Nowe, when to the ambassa-
 dours desyre a solempne feast was
 ordeyned, they requyred that for the
 furniture of the feast certayne noble
 matrones & theyr doughters myghte
 be brought thither. Amynas durst
 denye them no thyng but comaunded
 they shulde be brought to the feast.
 So when the Persians had well fa-
 uoredlye washed theyr throtes wyth
 wyne, forgettyng all honeste sobrytie
 they began to dallie w the Ladies so
 vnchamefastlye, that Amynas and
 the yonger kynge Alexander hys sonne
 were not a litle abashed and wery to
 see

le theyr shamefull demeanours. Alexander desired hys father for the reuerence of his age, that he wolde departe from the banquet, and go to his rest, sayenge that he wolde kepe themballadours compaignye. When he hadde thus conuayed a way hys father, he pretended great myght, and suffered the Persians to daylly and spoite wyth the ladyes at theyr pleasure. At laste he desyred them they wold tye for a whyle, and lycence the ladyes to departe a lytle, for they shulde come in agayne forthwith much more gorgeously arrayed. The lordes of the Persians were very well contente herwyth. In the meane season the yonge kynge caused a pycked sorte of yonge men that hadde good faces, to be decked lyke ladyes, and to retourne to the banquet, to whom he had gyuen in commaundement, that euery one shulde haue by-


C.

Des

Scilurus

haue vnder hys clothes a swearde wher
wyth in the myddes of the daylpaunce
they shulde kyll the Persians, whych
thyng was done in dede. For of these
ponge men the Persians were slayne e-
uery one, & by thys meanes was they
knauerye greuouslye punyshed. Thys
Alexander is nombred amonge the aun-
cestours of Alexander the great.

Of kynge Scilurus.

 Scilurus kynge of the Scy-
thians haupnge foure score
sonnes, when he laye on
hys death bed, called them
all afore hym. And commaunded a
bounche of rodde to be brought vn-
to hym, whych forthwith he delyue-
red fyrste to one and then to an other
to breake. When euery one of them re-
fused it, bycause it semed impossyble,
hym selfe tok e in hys owne hande rod
by

by rod and so easely brake them al, and
 monythyngs hys sonnes wyth these
 wordes. Yf ye shall contraiue together
 in loue and cōcorde, so shall ye remayne
 stronge and invincible; but contrarie
 wyse yf ye dysseute poutte felues by de-
 bate and sedicion, so shall you be weake
 and casy to be vanquysht.

Celo



Celo kynge of Silice at a
 certayne banquet when accor-
 dyng to the gyle of the cō-
 trey the lute was caried a-
 bout & all the rest dyd syng
 at the lute in order; for that was a-
 monges the Grekes counted a thyng
 of greate commendacion and honestye,
 when it came to the Kynge's course to
 playe on the lute, he commaunded hys
 horse to be brought into the banquetting
 house and forthwyth he easely and ligh-
 tely lept vpon hym.

C.ii.

Signi

Signifyenge by thys hys doynge, that
chualtrye is muche more princely and
mete for a kynge, then to synge at the
lute, albeit in very dede luting is an ho-
nest pastyme and mete for gentylmen,
so that it is moderately vsed and be no
impediment to the exercyses of chualtrye.

This kynge on a tyme exacted mo-
ney of hys comons, whome when he
perceyued in a hurly burly for the same,
and readye to make an insurrection, he
thus sodaynly appeased, he sente them
worde that he woulde but bozowe the
money that he requyred of them, for he
woulde restore it them agayne wythin
a certayne tyme. Than the wyllynge
gaue theyr money.

By thys gently sufferaunce and polle-
cie he brought about, that he wanted
not money necessarye to hys warrs
and neuerthelesse he hadde hys comons

hac-

hartes fast vnto hym. Whiche thyng
 brought to passe, that he anone had the
 victorie ouer his enemyes, where
 as peraduenture if in that sodayne tu-
 multe and roze, he had continued to
 exacted of his obstinate comons un-
 expediently the thinge that had ben ne-
 uerthelesse lefull, he myght haue chaun-
 ced soner in the rage and fury of the pro-
 ple, to haue bene destroyed of his owne
 comons, then by his comons to haue
 vanquished his enemyes.

Suche a thyng it is, that whyles to
 geue place to a multitude, and by wyle
 come to compass that thyng, whiche
 by direct means coulde not elles be
 brought aboute. Albeit in olde tyme
 kinge, when the warres were fyni-
 shed, consideringe the great improue-
 ryng of his subiectes whiche by
 continuall warres and greivouse ex-
 actions they had susteyned, he repayed

them theyr loue. Paule wylleth vs to
rendre vnto all men that is due, to whō
tribute, tribute, to whome custome, cu-
stome, to whome feare, feare, to whome
honour, honour. He bydeth vs be sub-
iecte to oure pryncce not onelye for feare
of the prynces indignacion, but euen
for conscience.

And for thys cause he sayth we paye
tribut, to thys I wyte to thintent
we shoulde paye oure duties wyllingly
to oure pryncce and obeye hym as gods
minister, for so Paule calleth hym to
the terrible dampnation of the most
curled Anabaptistes, whiche at this
daye go aboute to plucke men frome
theyr allegiaunce and due obedience
vnto theyr pryncce.

Of Hieron
Hieron whiche succeeded the for
sayde Belon in the kyngedome
of

of Wisle, sayde that noman that frelye
spake hys mynde vnto him was eyther
infortune or greuouse. But suche as
blabbed out inē secretes thoses he thou
ghte hurted them also vnto whom they
blabbed them, for asmuiche as we hate
not onlye them that dysclose our coun
sayles, but also them that haue hearde
suche thynges as we wolde not haue
knownen.

COne vpbayded hym, that hys breas
the dyd stycke. He commeth home and
chydeh hys wyfe, because she neuer
shewed hym, that hys mouth sauored
victely (or she) I thought that all men
had sauored in lyke wyse. These wor
des declared an excedynge great cha
stite of the woman, whyche neuer in
all her lyfe, had appoched so nere vnto
to any man that she coude feale the bre
ache of hys mouth, saue onlye her hus
bande.

C. liii.

This

20 Thys kynge also bycause in the
 Quene hys wyfes presence the poete
 Epicharmus spake certayne ryba-
 douse wordes, set a fyne on the Boe-
 tes head. Yc hethen prynces thus pu-
 nysh the knauety and wanton wordes,
 what ought Chrystians do, whiche be
 expressely by Chyestes mowthe threate-
 ned to yelde accomptes for euery ydle
 worde that procedeth forth of theyr
 mouthes.

**Demetrius the sonne of
 Antigonus.**



Kynge Demetrius was of
 suche excedynge clemencye,
 that when he had reconque-
 red the Athenians which se-
 diciously had shrunke from
 hym, and perceyued they were welnere
 famished for defaulte of corn he calling
 them

the together, in an open assenible graū-
ted the frely a great quantie of grayne.
And when in hys spekyng of these
thyngs to the people, he chaunced to cō-
myt a barbarisme, pronowncinge a cer-
taine word otherwyle, then it ought to
haue bene pronounced, and one of that
semble interrupted hym in his spea-
kyng and shewed hym howe to pro-
nounce that worde ryghtly: Trulye (q
he) for thys correction, I graunte you
other fyve thousande bushelles. I
Doubt in thys fact whether we may mor-
uaple at the greate benignitie of thys
pynce towarde them whiche a lytle
to fore were hys ennemyes, or rather
at hys excedyng coultelpe and cyp-
litis whiche not onely toke in good
parte that one of hys subiectes cor-
rected hym in hys wordes, but also
estemed the same worthe of so greate
a rewarde.

When

Demostracles.

20 When thys kynge Demetrius had
wonne the cytye of Megara, and hys
men of warre had dispoyled and made
hauocke of all togyther, accordynge
to theyr maner, it was shewed hym
that an excellent Philosopher named
Stilbon was amonges them. The
kynge whiche euer had learnynge in
hyghe pryce and admyracion, badde
that the philosopher shulde be brought
forthe vnto hym. He came, the kynge
him louingly receiued and after he had
a whyle wyth gentle communicacion
interceyned hym, he asked hym if hys
souldyours hadde taken anye of hys
goodes from hym. Nonian (or the phi-
losopher) hath taken away our goodis
for I coulde espye noman that dispoyle
d vs of our lernynge and knowledge.
Meanyng, that only the gooddes of
the mynde (whiche be the true goodes)
be not subiecte to the violence of warres.
Demo-

Demothenes.

fo. xxxviii.

C Demothenes.



Demothenes the mooste
famousse and excellent
Oratour amonges the
Athenians, of whome
in my former booke I
haue made mention, on
a certayne tyme whyle he was making
an oration in the parlyament house a-
monges the commons of Athens, of
most wepghty things belonging to the
common welth & percelued that the peo-
ple gaue no eare vnto him, but rather
murmured agest him to make him hold
his peax he stinted of his oration & said
he wold brefely tel the a new pleasaunt
and praty tale. The people nowe be-
gynnyng to lyfte vp theyr eares at-
tentiuely vnto hym. There was (q he)
a certayne ponge man, which had hyred
an asse, vpon whose backe he myghte
cary

carrye certayne stuffe from Athens to
Megara . In hys iorney the heate
of the daye beynge verie feruent (for it
was in the myddes of sommer) bycause
he coulde fynde no shade vnder which
he myghte defende hym selfe from the
burnynge heate of the sonne, he toke
the fardelle downe of the Asses backe
and sittinge vnder the Ass, by thys
meanes couered hymselfe wth the
shadowe. Which thing when the Har-
keny man whiche dyd lette hym hys
Ass, espyed, (for he wente with hym
to brynge home hys Ass agayne) he
woulde in no wyse suffre hym, but pus-
shed hym awaye from vnder the sha-
dowe, sayinge he byed not of hym hys
Asses shadow, but hys asse only. The
other contented on the contrary syde,
that forasmuche as the shadowe is a
thyng so annex and knyt to the bodie
that it cannot be seuered from it, he
ought

boughte by hys bargayne to haue also
the shadowe. Thus betwene these two
arose a verpe sharpe and bytter stryfe,
in so muche that at length the matter
came to strokes gpyng, & one styffely
affirmitnge that the asses shadow was
not hyzed, the other as styffelye aun-
sweryng that the shadowe also was
hyzed. At laste they go to lawe togy-
ther. When Demosthenes had spoken
thys and had perceayued that the peo-
ple nowe gaue good eare vnto hym,
sodenlye he beganne to departe oute of
the parliament house. The Athenians
holdyng hym still and despyrnyng him
to tell vp the rest of hys tale, he smiled
and maketh them thys aunswere. And
are ye so desperouse to heare of an
asses shadowe, and when I speake of
erneste matters ye woll gyue no eare?
Trulpe I wolde wyshe that Christen
men myghte not be lykened to these
Athe-

Demosthenes.

Athenians. The tales of Robyn hode,
of Beues of Hampton, of syre Guy of
warwyke wryth suche other fables are
credibly red and redde agayne.

But the holy Byble of God, whyche
treateth of earnest matters, that is to
wytte, of oure beltese in Chryste, of true
repentaunce, of the worthy fruytes
of the same, of the dyfference betwene
Gods lawe, and mans tradicion, and
of suche other thynges touchynge oure
gostly helth and saluacyon, we set lytle
by, yea we dyscourage men and wemen
from readyng of it. If we begynne a
lytle to talke of scripture, anone we
be heretiques. But so longe as we com
mon *De alini vmbra*, of Robyn good
felowe, or of the Fayrwe we be good
Christians.

When it was laied to hys charge that
he studyed eloquence vnmeasurably, he
thus auoyded the. In that I study elo-
quence

quence I declare that I am vnder awe
and lawe, and that I wol vse no extor-
pouer Contrariwise they that despise
the studie of eloquence be commonlye
suche as loke to rule the people perforce
and whyche go aboute nat to persuaide
men with wordes but to compelle them
wyth swordes. Assuredly, I am afrayd
lest amonges Chrysten men there be not
a fewe whyche in Councelles & assem-
bles like rather to inforce wyth threttes
and power than wyth approued rea-
sons to persuaide other to agree vnto
them.

¶ The commons of Athens on a time
requyred Demosthenes that he wold ac-
cuse a certayne person, whyche thyng
to do when he refused, the people began
to cry out (as theyr custome is) against
hym as thoughe they wold haue killed
hym. Then Demosthenes ryllynge
vp, thus began to speake vnto them.

Demosthenes.

A counsaillour ye shall haue of me (O
pe men of Athens (whether ye wol or
not, but a sklaunderour ye shal not ma-
ke me, though ye wolde. Here is to be
noted the exceeding great stomake and
honeste herte of Demosthenes whome
the Cominens of Athens (for in them at
that tyme was the gouernaunce) could
not bowe from the path of iustyce for al
theyr manacies. And shall Chrynster
mens mouthes then be stopped fro pro-
fessing the trouthe or inforced to speake
vntrouthes for heuy lokes?

¶ When kynge Alexander of Mace-
donye offered pear vnder thys con-
dition vnto the Athenians, yf they
wolde yelde vnto him. viii. citizens, a-
monges whome was Demosthenes,
Demosthenes began to tell them a
fable of the wolfe, whyche vpon this
condityon offered pear to the shepe,
yf

pf they worlde yelde bp the dogges, by the wolfe he vnderstode Alexander, by the dogges those that then had charge of the peoples maters, by the shepe the commons of Athens. Thys tale of Demosthenes very wytty steved the Athenians to deliuer bp from them theyr wiſest counſailours, whye he with theyr vt-gilauncye and prudence myght, chase away their enemies. Let thys fable monyſh comonalties what ſo euer they be, to kepe euer amonges them ſome wytty and ſage Counſaylours agaynſte all chaunce and ſtozmes.

¶ This moſte eloquente Oratour in his youthe, when he fyrſte ſhulde begynne to exerciſe the offyce of a comon counſayloure, was wonte to ſaye to hys famylvares, that knowynge within him ſelfe howe greate enuye, grudge, feare, ſclaunder and daunger hangeth ouer hys hedde nowe appo-
f. chinge

Demosthenes.

chynge to the ministracion of the common wealth , yf it were in hys election to chole the one of the two , he woulde rather runne to hys death , then go to speake in the parliament house or in iudicall matters.

Demosthenes for hys hyghe eloquence and wyte was I sayde , chosen of the people to be one of theyr Counsaylours , whyche offyce, consydeyrng the nature of the people , he sayde he had leuer forbear then beare . The respecte of God , the loue of a mannes countrey maye worke muche . But surely elles , thys regarde taken away what man onles he were worse then mad, woulde be a Counsaylour to a commonalty or chiefe ruler , yf he myght chose : If he beare hym selfe a good man and vpryght in all thynges , hys counsayle and proceadynges can not please the blinde and ignoraunt multitude

tude, whose iudgemente is euer ouer-
thwart and croked. If he be an euell
dysposed man and careth neyther for
god nor man (as manye be) he shalbe
hated and abhorred both of god & man
And truly it is very harde to please a
multytude, eyther wyth godlynes or
wyth worldly pollicie and wytte, whiche
thyng they knowe well ynough that
haue had the experience. I speake not
thys to dyscourage Chrysten offycers
and rulers from doynge theyr myni-
stration, whyche is bothe godlye and
gods owne ordynaunce, as Paule tes-
tyfyeth, but rather to comfort them
in theyr callynge, remembryng, that
the more troublesome a charge it is and
subiectes to dyspleasures, enuyes, and
grudgyng of the people, the more
thanke it deserueth of him that at leng-
the rewardeth all thynges done wyth a
symple and pure eye.

J. ii.

Cato

Cato

C Of Cato the sage.



Cato the elder was
wōt to say, þ̄ he had
leuer for a good tur-
ne haue no reward:
thā for an euil tur-
ne haue no punyssh-
ment. Signifieng,
þ̄ nothinge is moze
petilloule to a cōmon wealth, thē impu-
nitie, whyche alwayes allureth men to
do worse and worse.

¶ The same Cato also said, that he for-
gaue all mē that offēded saue him selfe.
Now that mā doth pardon and forgiue
hymselfe whiche repenteth not him selfe
of that he hath mysdone. And againe he
taketh punysshment of hym selfe, whych
wyth dyligence redresseth the thynges
that by negligence was committed.

¶ Adhorteinge offycers and rulers to
punyssh offendours, and malefactours,
he

he sayde, suche as myght restrayne wicked doers and wolle not: oughte to be stoned to death.

¶ He sayde, he hated that souldyours whiche in walkynge moued hys hādes and in fyghtynge hys fete, and whych louder routed intente, then cryed in felde, And that Capitayne or Ruler was starke nought whych coude not rule hym selfe.

¶ He sayde he loued rather those yongmen that blushed then that waxed pale, bycause blushynge is token of an honest nature, but palenes not so.

¶ He sayde that euery man oughte most to stande in awe of hymselfe, bycause no man can at any tyme departe from hymselfe. So shoulde it come to passe, that whatsoeuer we durste not do in presence of other, we woulde be abashed to do the same, when we be alone.

Cato.

¶ When he sawe other **S**ebatours
and lordes of Rome set vp gorgouse
ymages in memorie of them selues : I
had leuer, sayth he, that men shuld aske
and maruaile at me, why Cato hath no
ymage set vp for hys memorypall, then
why he hath one.

Synsigne, that he had rather do
worthy actes to thyrntent in tyme com-
myng, men knowynge, that he deser-
ued an ymage to be erected in memorie
of hym, mought wonder why he hath
none set vp in his comendacion and me-
morie.

¶ He admonyshe, suche as be of greate
power to vse skantly theyr power,
that they maye vse it euer. Mearnyng
that power by clemencie and gentyl-
nesse is made longe, by roughnes,
Chorte.

¶ Suche as defrauded vertue of
her due honoure, he sayde, take awaye
vertue

vertue from youthe. Meanyng, by
rewardes and promotion yonge mens
mindes be kyndled vnto vertue whych
yf ye plucke awaye: a non vertue woll
waie faynt and quile.

¶ He sayde, a Magistrate oz iudge
oughte neyther to be prayed for good
men, noz intreated for cuell men.

By thys he meant, that it is a greate
lacke in the iudges yf they muste be
prayed to be indifferencc vnto good
menne sythe they oughte of theyr owne
mere motion fauour honest persons.

Nowe for vntygtheous persones a
man to be a iuter, it is a token per-
chaunce of humanitie, but a iudge to
be intreated for suche, surelye is a part
of a shyunker of iustice.

¶ He sayde that inturpe althoughe
it byngeth no daunger to the worker
of it, yet it is daungerous vniuersally
to all men. Meanyng, that therem-

ple of iniurye unpunished threatneth the iniurye to euerie man. For yf it were lawefull to do hurte wpythout punyshment there shulde be no man sure from the violence of the wycked and deuylishe personnes.

He sayde an angrye bodye dothe no thyng dyffer from a mad man but in the tariaunce of time. Signifyeng that wrathe is (as Horace the Poete sayeth) a shorte frensy.

Suche he sayd as moderatelye and sobelye coulde vse the auauuncement of fortune : be nothyng at all assaulted wpyth the grudge or enuye of the people. For he sayde me enuye not vs but our goods wherwith they se vs adourned and flowynge. Outwarde goodes be out of man, but the vyce of vsynge them proudly, is within man.

Suche as accustome them selues to be earnest in tryffes, he sayde shalbe
in

in earnest maters, trifelynge;

20 He blamed the cytizens, bycause they committed theyꝝ offyces euer to all one personnes. For me me thyng sayd Cato, ye eyther lytle esteeme the officies of your citye, or els ye iudge fewe worthy to haue them. Wherof the one was to iudge amisse of the publike power, & other to haue an euill opinon of the citizens.

21 He exhorted yonge men, that those whyche were come bp to dignitie and promotion by indifferencie, good demenours, prowesse and vertue: shulde not now foully growe out of kynde and Degendꝛe vnto worse, but if they were come to worshyp by ambytion and extorctions, they shulde nowe yet frame them selves to a better kynde of lyfe.

For so, sayde he shulde it come to passe, that bothe they shoulde increase theyꝝ gloꝝy, and these abolishe and were oute
their

Cato

they? blottes with they? well Doynges.
This prudent Senatour Cato, the
more he studied and traueled for þe wea-
le of the cytye of Rome, the more the un-
thankfull Romanes, hated and spyted
hym. Whycher thynge when he espyed,
he sayd openly to the people, that of his
enemyes he was therfore enuyed by cau-
se he continually rysyng euerye nyghte
and settynge asyde hys owne pryuate
affayres, traueled in the matters of the
common weale, nothyng the ingrati-
tude and vnthankfulnes of the people.
Assuredlye thys is the nature of that
beast of manye heddes I meane of
the people, for so the Poete Horace
calleth them not wythout cause. En-
glande hathe at thys daye a Prince
incomparable Henrye the eyght, he
hath vpon his maiestye Counsaillours
attendants not a fewe euen the monste
prudent

prudent and graue personages that
 coulde be pyked out of the realme to
 gyue holisome counsaile, the hathe bys-
 Shoppes, the hathe teachers a greate
 manye, both learned and godly, yet her
 ingrate chyldren haue not refrayned
 from treasons, from sedicions, from
 bothe pteute and aparte grudges and
 furies, from sclaunderouse reapportes,
 from blowynge abroad and brutynge
 of moste shamefull and detestable le-
 synges and thinge neuer done, spoken
 nor yet ones thought vpon, as they
 were ymagyned to haue bene. O in-
 grate Englāde. O croked and pauerse
 generacion. But I retourne to my
 purpose.

¶ This Cato very wyttly and sayd
 that fooles byynge more vtiltie & pro-
 fette vnto wyse men, than wyse men
 to fooles. For the prudent and wyse
 personnes, whyle they sone espye the
 errours

Cato.

errours and miledemenours of fooles
and eschue the same : they become the
warer, but fooles not so , for the thinges
that they se well done of wysemen,
they haue not the wytte to folowe.

¶ A certayne person whiche studied
for nothyng elles but to fare well, co-
ucted muche to be familiare wyth Ca-
to . But Cato refused hym vtterlye,
sayenge he coulde not lyue wyth hym
that sauered better in hys palate then
in hys herte.

¶ A louers mynde, he sayde, lyued in
an other bodye , agreynge to the com-
mon prouerbe that saythe.

Anima illic potius est, ubi amat quā ubi animat.

The soule or mynde of man is rather
there where it loueth , then where it
lyueth.


¶ Of thre thynges done in all hys
lyfe he sayde he repented hym , fyrste,
yf he committed anye hys secretes to
a wo

a woman, seconde, yf to any place he
we carped bi water whyther he mought
haue gone by lande. The thyrde, if any
day had eskaped him by negligence w
out frute.

C Thys Cato for all he was one of
the chiefeste Lordes of Rome, yet hys
chiefe delite and pleasure was in hus=
bandye, in so muche that he wrote al=
so bokes of husbandye. For he sayde
that of husbände men be engendred
most stronge men, most hardy souldy=
ers and personnes least replete wyth
gyle and malice. And when he was de=
maunded what gaynes was moost cer=
tayne and best, he aunswered, to grease
oz pasture well, what nexte, to pasture
metelye well, what thyrde to clothe well
what fourth, tyllage. Why (quod one
that stode by) what is it to gayne by v=
saunce oz lone of money? What is it
(q Cato) to kyll a man.

Cato.

CA certayne person whych rose early
in the mornynge and founde hys houe
knauen and eaten of the rattes, beyng
troubled wpth thys syght, thynkyng it
a pronosticaciō & token of some inisfor-
tune: He commeth to Cato to aske hys
counsaille & to know of hym what euyl
thys thyng protended and signified.
Cato maketh hym thys aunswere.
Certes my frende, it is no monstrouse
syght to se rattes eate mens houes, but
yf thy houe hadde eaten the rattes that
had bene a monstrouse syght.

 **The Table of the fyrst booke of the
gardayne of wysedome.**

Agastides
Agelaeus
Agis



Fol. ii.
Fol. iii.
Fol. iii.
Acurgus

The table.

Cicurgus
 Socrates.
 Aristippus
 Philip kynge of Macedonie
 Alexandre the great
 Antigonius
 Augustus Cesar
 Phocion
 Demosthenes
 Dionysius
 Agathocles
 Archelaus
 Themistocles
 Aristides
 Diogenes
 Aristotle
 Chalos
 Solon
 Piracus
 Aristihenes
 Macharlis
 Seno
 Cleantes
 Socrates
 Phlogenus.



fol. v.
 fol. ix.
 fol. xvii.
 fol. xix.
 fo. xxii.
 fol. xxiii.
 fol. xxv.
 fo. xxviii.
 fo. xxix.
 fol. xxx.
 fo. xxxii.
 fo. xxxiii.
 fo. eodem.
 fo. eodem.
 fo. xxxviii.
 fol. xli.
 fo. xlii.
 fo. xliii.
 fo. xliiii.
 fo. eodem.
 fo. xlv.
 fo. xlv.
 fo. xlvii.
 fo. eodem.
 fo. xlviii.

The table of the seconde boke.

Achilles
 Alphonsus kynge of aragone
 Brynasilus

fo. ii.
 fo. iii.
 fo. vi.
 Digs

The table.

Hugolinus Emperour.

Plotinus.

Cyrus the elder.

Artaxerxes.

Diontes.

Duke Menmon

The Egyptians.

Cambyses.

Darius kynge of the Persians.

Semiramus.

Serres

Artaxerxes with the longe hande.

Cyrus the yonger.

Cresus.

Amintas and Alexander hys son.

Declurus.

Celo.

Hieron.

Demetrius the son of Antigonus.

Demosthenes.

Lato.

fo. viii.

fo. x.

fo. xi.

fo. xii.

fo. xiii.

fo. xiv.

fo. xv.

fo. xvi.

fo. xvii.

fo. xviii.

fo. xix.

fo. xx.

fo. xxi.

fo. xxii.

fo. xxiii.

fo. xxiv.

fo. xxv.

fo. xxvi.

fo. xxvii.

fo. xxviii.

fo. xxix.

fo. xxx.



F F A F D.

**Printed at London in Flete-
strete by Wyllyam Copland, for
Rychard Kele dwellynge in
Lombard strete nere vn-
to the Stockes mar-
ket at the sygne of
the Eagle.**

51809